THE HOLY TABLE.

NAME & THING,

MORE ANCIENTLY,

properly, and literally uſed
under the New Teſtament,
then that of an
ALTAR:

Written long ago by a Miniſter in *Lincolnſhire*, in anſwer to D. COAL, a *judicious Divine* of Q. MARIES dayes.

Illa Sacramenti donatrix Menſa. ——
Aurel. Prudent. in Periſteph.
Hymno 11.

Wh: Pelerin

Printed for the Dioceſe of *Lincoln*.
1637.

THE HOLY TABLE.

CHAP. I.

Of the state of the Question, and the first occasion of the writting of the Letter : *with a true Copie of the same.*

IT was a new but wittie *Etymologie*, which the Lord Chancellour (a) St *Albans* gave of a *Libel*; that it was derived of a *Lie* forg'd at home, and a *Bell* to ring it up and down the Countrey. Both these parts fully expressed in this Pamphlet. First, (b) *Coal* makes the *Lie*, and presents it for a Token to his private *friend*; then his private *friend* makes the *Bell*, by commending it to the *Presse* and ringing it abroad over all the Countrey. And it gave an *Omen*, of what colour the whole Book would prove, by the mistake in the first page, where his friend calls him a *Divine of Iudgement*, which is the *second* part, whereas indeed he is but a *Divine of invention*, which is the *first* part of *Logick*. And this *invention* he puts in

(a) *At Starchamber in the Cause of the Nottingham Libell.*

(b) *Title leafe.*

practize, not onely in displaying his matters of *Right*, as all your (c) τεχνικοὶ and artificall handlers of *Controversies* are permitted to do; but even in *stating* the matter of *fact*: which when it is in writting before our eyes, is no more by a *disputant* indeed to be *wrigled* and *wrested*, but to be taken as it set down, and (for the *time* at the least) *swallowed* & *beleeved*. VVhereas this poore fellow makes himself an *Adversary*, not out of the *Letter*, but out of his own *phantasie*; and driving him before him (as he in (e) *Aristotle* did his shadow) from one end of the Book to the other, shoots all his arrows at this *man of clowts* of his own rearing, and yet with all this advantage never stirs him. I will give you a short tast of his *faining* and his *failing*. (f) He *fains* the *Letter* written not long since. He *fails*, because it was written, when all flesh in *England* had corrupted their wayes, and that there was a *generall deviation* in this weighty busines. (g) He *fains* that the Question was of *placing the Communion-table*. He *fails*, for it was about *the erecting of a Stone-altar*. (h) He *fains*, that the *Writer* conceiv'd *the Bowing at the name of* IESUS *was a vain thing*. He *fails*, for the *Writer* doth *commend*, *allow*, and *practise* it. (i) He *fains* the *Writer* had no reason to suspect any *other sacrifice* aymed at by the *Vicar*, but *spirituall* onely. He *fails*, and never confer'd with the *Writer* about it, who chargeth the *Vicar* with *meaning a Sacrifice contrary to his Subscription*. (k) Hee *fains*, that the *Writer* would cunningly draw the *Chappels* and *Cathedrals* to a kind of a *Premunire* about their *Communion*

(c) Εἰώθασι δὲ καὶ τοῖς ἐναντίοις ὀνόμασι. ἀδιαφόρως ἐπὶ τούτων χρῆσθαι οἱ τεχνικοί. *Vlpian. Enarr. in Demost. orat. de classibus.*

(d) Τὰ γὰρ πράγματα δεῖ πιστεύεσθαι *Arist. Rhet. l. 5. cap. 17.*

(e) *Arist. Meteor lib. 3. c. 4.*

(f) *Title leafe, & P. 26.*

(g) *Title leafe, and letter p. 69.*

(h) *P. 5. & Let p. 68. 69.*

(i) *Pag. 8. and Lett. p. 69.*

(k) *P. 27. and Lett. p. 69*

munion-table. He *fails*, for the *Writer* confeſſeth *he doth allow, and practiſe it.* (*l*) He *fains* the *Writer* doth *ſlight*; But *fails*, for he doth *cite*, and *approve* the appellation of *Second ſervice.* He *fains*, that the *Writer* doth report *the peoples pulling down of Altars*, as a *doctrine*. He *fails*, for he mentions it onely as a *matter of fact.* (*m*) He *fains* the *Writer* ſhould make the *Counſell Act*, for the taking down of *Altars*, *A kind of Law which no man was obliged unto.* He *fails*, for the *Writer* ſaith *it was obeyed over all England.* Laſtly, (*n*) he *fains*, that the *Vicar* did not think of *Fixing his Table to the Wall, becauſe hee himſelf hath no cauſe to think ſo, nor reaſon to conceive, and may reaſonably preſume the contrary.* He *fails*, for the *Letter* doth every where charge upon the *Vicar* the contradictory aſſertion. So that this man hath not onely made himſelfe the *Iudge*, to *open* the *Law*, but the *Iury* alſo, to *find* the *fact* in the whole controverſie. But this is not to be endured. For beſide that it is uncertaine, whether he be of the *Voiſinage*, and but an inhabitant of a remote and an other *Province*, and ſo ignorant of the *Circumſtances* of the *fact*, he ſheweth himſelf (every where) ſuch a *pugnaciſſimum animal* (as (*o*) he ſaid of the *Gander*) ſo partially addicted to *brabbling* and *contention*, that he may be well excepted againſt for a *common Barreter.* (*p*) He chargeth it home upon the *Writer*, for ſaying that the *Curate* and the *Churchwardens* were appointed to *pull down*, when they were appointed only to *take down the Altars*: For ſaying, that the name of an *Altar* (*q*) *Crept*, when he ſhould have ſaid, *Came* into the Church:

(l) P. 25. *and Let. p.* 71. *p.* 41 & 40.

(m) *Pag.* 42. & *Let. p.* 74.

(n) P. 51. *and Let. p.* 69. 76. 77.

(o) *Petron. Arbit. Satyr.* Cœpique pugnaciſſimum animal armata elidere manu.

(p) *Pag.* 11.

(q) *Pag.* 34.

(r) P. 12. For (r) saying that they were taken down in *all or most*; whereas he should have said, *in sundry and many* places of this Kingdome: Lastly, for (s) saying, *The Communion*, where as he should have said, *The Lords Supper*. VVhen the *Rubricke* (t) hath it, *The Lords Supper, or holy Communion*. And would any man trust such a (u) κυμινοπρίστης, and *Tither of Cummin*, as this wranhler is, to be of his *Iury*? Besides that (as *Plautus* describes him to a hair in a Comedy of his own (x) *denomination*)

(s) P. 8.
(t) *The order for the Administration.*
(u) *Aristot. Ethic. l. 4. c. 1.*
(x) *Asinaria.*

Siquidem hercle Æacidinis minis expletus animisque incedit,

he comes into the *session-house* with such a haughty and prejudicate opinion of *himself* and his *Cause*, that no man can expect the least right at his hands. For besides that his friend *Clove* doth stick him in the doore of his *Book* (before his going forth into the open *Aire*) with this pretty perfume of a *Iudicious and Learned Divine*, he doth so swell and improve by degrees, that he makes his work above all the *Humane*, and equall to the Laws *Divine*. For speaking of the *Preface* of the *Communion-book*, (a *Canon* confirmed by *Act of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, he saith upon that Law, (y) *It is as true, or at least wise more fit, that the Bishop should do as he would have him*. VVhich is so high a *Language* against the *Laws* of the Land, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *officers*) as was never uttered, and printed with *Licence* by any *Subject* of

(y) P. 11.

England

England before this time. *T. C.* indeed from his *Presse* at *Coventry*, was wont to send abroad much of this stuff in *Martin Marprelates* dayes.

And for the other, what meaning should he have to bind up the *Letter*, not (as in reason he should) *before*, but *after* his whole Book; and to call it (z) *Apocrypha*; but that he would have us to take all his *dreams* for *Canonicall Scripture*? So that a man can not imagin what evidence to provide, to give satisfaction to so haughty a Companion, who

(z) *He turned to a printer.*

Iura negat sibi nata, nihil non arrogat armis.

Considering therefore the partiality of this VViiter, who makes his own *Case*, makes his own *Evidence*, makes his own *Law*, makes his own *Authorities*, and all out of his own *Conceipt*; and endeavours what he can, *a fear la cause*, (as the *Spanish Advocates*, use to say) *to give a fair Cause a foulface*: I shall be bold (as a neighbouring Minister to the *Scene* of this businesse, and imployed amongst other of my profession, in some of the main passages) to set down *seriously* and *faithfully* the whole carriage of the *Businesse*, the true Copy of the *Letter*, the agitation this *Cause* hath had with us *below*, not able to penetrate into those *Motions*, it receiv'd *above* in the *Ordinaries breast*, and (for it hath been a kind of walking Spirit) in the *Lower-house of Parliament*.

The *Vicar*, a *Chorister* in the College, and bred up in *Musick*, brought along with him from his faculty, some odde *Crochets* into the *Ministery*. And having too much favour from his *Diocesan*

(who had never seen a tolerable *Incumbent* of that Church before) began to fly upon his own *Coat*, and turn'd out of the Town two grave and painfull *Preachers* salaried by the *Parish*; whereof the one was his own *cozen*, and brought in by himself a litle before. His next *quarrell* was with the *Alderman* and his *Brethren*, about some matters of *Malting* and *Tithing*: which (by the continued favour of the *Ordinary*) was ended to his *advantage*. Then he fell upon this removing of the *Communion-table* from the *upper part* of the *Quire* (where it was *(a) comely placed*, and had stood time out of mind) to the *Altar-place*, as he called it. Mr. *Wheatly* the *Alderman* questioning him thereupon, what *Authority* he had from the *Bishop*, *Chancellour*, or any of his *Surrogates*, to do this *alteration*, received this Answer, *(b) that his authority was this, He had done it, and he would justifie it.* Upon the which *return* Mr. *Wheatly* commanded his Officers to remove the *Table* to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The *Vicar* saying, *he car'd not what they did with their old Treste, for he would build him an Altar of stone at his own charge, and fix it in the old Altar-place, and would never Officiate upon any other*: the rude people replying, *he should set up no dressers of stone in their Church, and they would find more hands to throw his stones out, then he should do to bring them in; and would all in a body make a journey to the Bishop, before they would endure it.* Whereupon Mr. *Wheathley* the *Alderman* pre-

(a) *Aldermans Letter.*

(b) *Aldermans Letter.*

preſently wrote unto his Lordship of theſe paſſages; as alſo of his light geſtures *in bowing at the name of* IESUS, ſo as ſometimes his *Book* fell down, and once *himſelf*, to the deriſion of thoſe that were not ſo well affected to that *Religious Ceremony*. And this was about *June* or *July* 1627. To this the *Biſhop* returned no anſwer in *writing* at that time, but ſent a quick and sharp Meſſage by *word of mouth*, both to the *Alderman* and the *Vicar*; that they ſhould not preſume, either the *one*, or the *other* of them, to move or remove the *holy Table* any more, otherwiſe then by ſpeciall direction from him or his *Chancellour*, and that it ſhould remain where it did (if it ſtood within the *Quire*) untill his next paſſage to *Lincoln* by that Town; at what time he would himſelf by *view* taken upon the place, accommodate the ſame according to the *Rubrick* and *Canons*. And that the *Vicar* ſhould not preſume to ſet up any thing in *Church* or *Chancell*, in the *interim*. VVhich *return* did not altogether pacifie the *People* of the Town in their jelouſies againſt their *Vicar*. But Mr *VVheateley*, a prudent and diſcreet man, afraid to offend the *Biſhop*, (as one who had been a ſingular friend and patrone to that Town, when he was in *place*) reſolved to ride unto his Lordship. VVhich was no ſooner known, but all they of the *Town* that were able, would needs hire horſes, and ride along with him. The *Biſhop* when he ſaw ſuch a *company*, enquired of them what the matter was? They opened unto him all this *difference*, aſſured his Lordship they were

every

every of them *quiet* and *peaceable* men, *conformable* in all things to the Kings *Lawes Ecclesiasticall*, and willing to submit themselves to any *Order*, concerning the situation of the *holy Table*, which his Lordship should appoint. Onely they represented unto his Lodship, that they were much scandalized with the putting down of their *Sermons*, and this new intended erection of a *stone-Altar* upon the neck thereof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24th part of the *Parish* should *see* or *heare* the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwayes right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chiefe *Governour* being one of that profession himselfe and that those kind of men began already to jeere and deride this new *Alteration*. The *Bishop* entring into a discourse of the *indifferency* of this *circumstance* in its own nature, the *Vicar* came suddenly into the *Hall*, pale and staring in his looks, and either with his journey, or some other affringhts much *disordered*. VVhich the *Bishop* observing, used him with all *sweetnesse* and *lenity*, bade him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *teares*, and said they threatned to set his house on fire. The *Bishop* answered, that if they did so, he would procure him *another*, and he hoped *his Majesty*

jestly would provide for them such *houses*, as in that case they well deserved. The *Alderman* & his *Assistants* utterly denied the knowledge of any such base intents, or *menaces*: but submitted themselves wholly (as the *Vicar* likewise did) to the *Bishops decision*. Then the Lord *Bishop* taking the *Vicar* aside, talk't with him in private a pretty while. VVhat they discours'd of is not particularly known. His Lordship was over-heard some what earnest with the said *Vicar*, to tell him who they were that set him on upon these *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordship all the truth, from point to point. At the close, the *Bishop* said unto him, VVell, Mr. ( ) you shall sup with your Neighbours in my *Hall* to night, upon such cold provision as my people can make you: But I have sup't already upon that you tell me. And if all the *Books* I have of that *nature* be able to doit, I will find some satisfaction for *my self*, and *you* in all these particulars, before I goe this night to *bed*. And I will provide a Letter, as written to you, Mr. *Alderman*, to shew to your *Brethren*, and some *Notes* to be delivered to the *Divines* of the *Lecture* at *Gr.* And both these (if the fault be not in my *servant*) shall be ready by seven a clock in the *morning*.

The *Bishop* sate up most of the night, and his *Secretary* with him in his Study. VVhat they there did is not distinctly known: But it was observ'd that the *Secretary* came down for the *Book* of *Martyrs* which stood in the *Hall*, and borrowed from

the Parish-church Bishop *Iewells* workes. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

Mr. *Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the Chancell, not *Altar-wise*, but *Table-wise*. But when it is *used*, either in the time of the *Communion*, or when your Vicar shall be pleased to read the *later part* of the *Divine service*, thereupon the *Churchwardens*, are to cause the Clerk or Sexton to remove it, either to the place where it stood before, or any other place in *Church* or *Chantel*, where your *Ministers* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a *place*, let it be disposed of accordingly; and your *Ministers* are not to *officiate* upon it in any other place. If your Churchwardens *disagree* with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellour*, who dwels next unto your Town of *Grantham*, and he and any one of the *Churchwardens* shall upon *view* assigne the *place* where the *Table* shall stand in most conveniency, when it is to be *officiated* on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, and do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am.

At the same time this *Letter* was delivered, there was delivered also by the *Secretary*, a sheet of

of paper closed up, to be convoyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretary*, that if they conceived these passages contained in that *Paper* to be well and truly *collected*, and had not found in their *readings* and *observations* the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his own use, but not to divulge these *papers* any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutiones* differing from these, or that they themselves varied in opinion from the premisses, they should forbeare to impare them, but write freely back again their said *variance* from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. We met accordingly, perused these *Papers*, found them digested in the *former* part into the fashion of a *Letter* (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* own hand, with which we were all acquainted, nor subscribed by any body, and they varied in some places it *matter* from this *printed Copie*, but little in *form*. After perusall we did conferre with the said *Vicar* at two severall dayes, especially about the Contents

of this *Paper*. VVho vndoubtedly, at that time, received full *satisfaction* thereby; and conceived that he had loſt nothing by this *deciſion*, having gain'd all the points, excepting the *Form* of placing the *Table*; againſt the which he conceived the *Rubrick of the Liturgie* to be apparant, but his Lordſhips *opinion* to be very indifferent, becauſe he obſerved (as he ſaid) the *Table* in his Lordſhips private *Chappell* to be ſo placed, & furniſhed with Plate and Ornaments above any he ever had ſeen in this Kingdom, the Chappel Royall onely excepted. And ſo this difference was at that time thus ended and compoſed, and the *Vicar* well ſatisfied, and never out of his Lordſhips favour (whereof he reaped after this much fruit ad profit) to his very dying day. Now the true Copy of this *Letter* or *Notes* (for without all queſtion they were neither ſuperſcribed nor ſubſcribed) here enſueth.

Sir, with my very hearty commendations unto you, &c. VVhen I ſpake with you laſt, I told you that the ſtanding of your *Communion-table*, was unto me a thing ſo indifferent, that unleſſe offence and umbrages were taken by the Town againſt it, I ſhould never *move* it, or *remove* it. That which I did not then ſuſpect, is come to paſſe. Your *Alderman*, whom I have known theſe 17 or 18 yeares to be a diſcreet and modeſt man, and far from any humour of *Innovation*, together with the better ſort of the *Town*, have complained againſt it. And I have without taking any notice of your *act*, or touching in one ſyllable upon your *reputation*, appointed the *Churchwardens*, whom

whom in my opinion it principally doth concern, under the *Dioceſan and by his directions*, to ſettle in for the time : as you may ſee by this *Copie* encloſed. Now for your own ſatisfaction, and my poore advice for the *future*, I have written unto you ſomewhat more at large, then I uſe to expreſſe my ſelfe in this *kinde*. I do therefore (to deal plainly) like many things well, and diſallow of ſome things in your cariage of this buſineſſe. It is well done that yon affect *decency* and *comelines* in the officiating of Gods *divine ſervice*, that you preſident your ſelfe with the Forms in his Majeſties *Chappels*, and the Quires of *Cathedrall* Churches, (if your *Quire*, as thoſe others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that bleſſed name of IESUS, ſo it be done humbly and not *affectedly*, to procure the *devotion* & not move the *deriſion* of your pariſhioners, who are not it ſeems *all of a piece*) and that you do not maintain it *Rationibus non cogentibus*, & ſo ſpoil a good cauſe with bad arguments. Theſe things I do my ſelf allow and practiſe. But that you ſhould ſay you will upon your own coſt build an *Altar* of *Stone* at the upper end of your Quire; That your *Table* ought to ſtand *Altar-wiſe*; That the fixing thereof in the *Quire* is ſo *Canonical*, that it ought not to be removed (upon any occaſion) to the *body* of the *Church*; I conceive to be in you ſo many miſtakings.

For the firſt; If yon ſhould erect any ſuch *Altar*, (which I know you will not) your *diſcretion* (I fear me) would prove the onely Holocauſt

to be ſacrified on the ſame. For you have *ſubſcribed* when you came to your place, that that other *Oblation*, which the *Papiſte* were wont to offer upon theſe *Altars*, in a *Blaſphemous figment and pernicious Impoſture*, *in* the 31th *Artic.* And alſo, that we in the Church of *England* muſt take heed leſt our *Communion* of a *Memory* be made a *Sacrifice*. *In the 1. Homily upon the Sacrament.* And it is not the *Vicar*, but the *Churchwardens* that are to provide *Vten ſils* for the *Communion* and that not in *Altar*, but a faire *joyned Table*. *Canons of the Convocation* 1571. *pag.* 18. And that the *Altars* were remoued by Law, and *Tables* placed in their ſtead in all, or the moſt Churches of *England*, appeares by the *Queenes Injunctions* 1559 related unto and ſo confirmed in that poynt by our *Conons* ſtill in force. *Canon* 82. And therefore I know you will not build any ſuch *Altar*, which *Vicars* were never enabled to *ſet up*, but were once allowed (with others) *to pull down injunct* 1 mo *Eliſ. For Tables in the Church.*

For the ſecond point, That your *Communion-Table* is to ſtand *Altar-wiſe*; if you mean, in that *upper place* of the *Chancell*, where the *Altar* ſtood, I think ſom ewhat my be ſaid for that, becauſe the *Injunctions* 1559. did ſo place it. And I conceive it to be the moſt decent *ſituation* when it is not *uſed*, and for *uſe* too, where the *Quire* is mounted up by *ſteps*, and *open*, ſo as he that *offiates*, may be *ſeen* and *heard* of all the Congregation. Such an one, *I* am informed, your *Chancell* is not. But if you meane by *Altar-wiſe*, that the

Table

Table should ſtand *along cloſe by the wall*, ſo as you beforced to officiate at the one *end* thereof (as you may have obſerved in great mens *Chapells*) *I* do not beleeve that ever the *Communion tables* were (otherwiſe then by *caſualty*) ſo placed in *countrey-churches*. For beſides that the Countrey-people, without ſome directions beforehand from their *ſuperiours*, would (as they told you to your face) ſuppoſe them *Dreſſers* rather then *Tables*. And that Queen *Eliſabeths Commiſſioners* for cauſes eccleſiaſticall directed, that the *Tables* ſhould ſtand, not *where the Altar*, but *where the ſteps to the Altar formely ſtood*. *Orders* 1561. The *Miniſter* appointed to read the *Communion*, which you (out of the *Books* of *Faſt* 1mo of the *King*) are pleas'd to call *Second ſervice*, is directed to read the *Commandments*, not at the *End*, but at the *North-ſide of the Table*, which implies the *End* to be placed towards the *Eaſt great window*. *Rubrick before the Communion*. Nor was this a new direction in the *Queens* time onely; but practiſed in K. *Edward* reing. For in the plot of our *Liturgie* ſent by Mr *Knox* & *Whittingham* to Mr *Calvin*, in the reing of Q. *Mary*, it is ſaid, *that the Miniſter muſt ſtand in the North-ſide of the Table*. *Troubles at Frankford*, *p.* 30. And ſo in K. *Edwards* Liturgies, the Miniſters ſtanding in the *Midſt of the Altar*, 1549. is turned to his ſtanding *at the North-ſide of the Table* 1552. And this laſt *Liturgie* was revived by *Parliament* 1° *Eliſ. c.* 2. And *I* beleeve it is ſo uſed at this day in moſt places of *England*. WVhat you ſaw in *Chappells* or *Cathedrall Churches*, is not

is not the point now in *Question*, but how the *Tables* are appointed to be placed in *Parish-churches*. In some of these *Chappels*, and *Cathedralls*, the *Altars* may be still standing, for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may be placed in their room, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutheran* Churches. And the *Apologie* for the *Augustine Confession*, *Artic.* 11. doth allow it. The Altars stood a yeare or two in the reigne of King *Edward*, as appeares by the *Liturgie* printed 1549. And it seems the *Queen* and her *Counsell* were content they should stand, as we may guesse by the *Injunctions*, 1559. But how is this to be understood? The *sacrifice* of the *Masse* abolished for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Tymber*. And so was it alledged 24. *Novem.* 4. *Edw.* 6. 1550. *Sublatio enim relativo formali, manet absolutum & materiale tantùm.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction* as to be scandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Dioceses*, as well as that of *London*, did agree upon *receiving Tables*, but not so soon upon the *form* and *fashion of their Tables*. *Act. and Monum. pag.* 1212. Beside that, in the old *Testament* one and the same thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is *there offered unto God*; and a *Table*, in respect of what is *thence partetipated*

cipated by men, as for example, by the *Priests*. So have you *Gods Altar* the very same with *Gods Table*, in *Mal. 1. 7.* The place is worth the marking: For it answers that merry Objection out of *Heb 13. 10.* which you made to some of your fellow Ministers, and one Dr. *Morgan* before you, to *Peter Martyr*, in a disputation at *Oxford*. VVe have no *Altar* in regard of an *Oblation*; but we have an *Altar*, that is, a *Table*, in regard of a *participation* and *Communion* there granted unto us. The proper use of an *Altar* is to *sacrifice* upon, the proper use of a *Table* is to *eat* upon, *Reasons, &c. 1550. vide Act. & Monum. pag. 1211.* And because a *Communion* is an Action most proper for a *Table*, as an *Oblation* is for an *Altar*; therefore the Church in her *Liturgie* and *Canons* calling the same a *Table* onely, do not you now, under the *Reformation*, call it an *Altar*. In King *Edwards Liturgie* of 1549 it is almost every where; but in that of 1552. it is no where called an *Altar*, but *The Lords Boord*. VVhy? Because the *people* being scandalized herewith (in *Countrey-churches*) first it seems beat them down *defacto*; then the supreme *Magistrate* (as here the *King*) by the advice of Archbishop *Cranmer* and the rest of his Counsell, did *Anno 1550.* by a kind of Law put them down *de jure* 4 *Edw. 6. Novemb.* 24 And setting these *Tables* in their rooms, took away from us, the Children of this *Church* and *Common-wealth*, both the Name and the Nature of those former *Altars* As you may see *Injunct.* 1559. referring to that Order of King *Edw.* And

his Counsell, mentioned *Act. & Monum, pag.* 1211. And I hope you have more learning, then to conceive *The Lords Table* to be a *new Name*, and so to be ashamed of the *word*. For, besides that *Christ* himselfe instituted this *Sacrament* upon a *Table*, and not an *Alter*; (as Archbishop *Cranmer* and others observe, *Act. & Monum. pag.* 1211.) it is in the *Christian Church*, at the least 200 yeares more ancient, then the name of an *Alter* in that sence; as you may see most learnedly proved (beside what we learn out of S. *Paul*) out of *Origen*, and *Arnobius*, if you do but reade a Booke that is in your Church, *Iuwel against Harding of private Masse*, *Artic.* 3. *pag.* 145. And whether this name of *Alter* crept into the *Church*, in a kind of *complying in phrase* with the people of the *Iews*, as I have read in *Chemnitius*, *Gerardus* and other sound *Protestants*, (yet such as suffer *Alters* to stand;) or that it proceeded from those *Oblationi* made upon the *Communion-tables* for the use of the *Priest* and the *poore*, whereof we reade in *Iustine Martyr*, *Iernaus*, *Turtullian* and other anciant writers; or because of our *Sacrifice* of *praise* and *Thanksgiving*, as Archbishop *Cranmer* and others thought *Act. & Monum. pag.* 1211. the *name* being now so many yeares abolished in this Church, it is fitter in my judgement, that your *Alter* (if you will needs so call call it) should according to the *Canons* stand *Table-wise*, then your *Table*, to trouble the poore Town of *Gr.* should be erected *Alter-wise*.

Lastly, that your *Table* should *stand* in the *higher*

higher part of the *Chancell* you have my assent in opinion already: And so was it apoynted to stand, out of the *Communion. Orders by the Commiss. for causes ecclesiasticall* 1561. But that it should be there *fixed*, is so farre from being the onely *Canonicall* way, that it is directly *against* the *Canon*. For what is the *Rubrick* of the Church, but a *Canon*? And the *Rubrick* saith, *It shall stand in the Body of the Church, or in the Chancell, where Morning prayer and Evening prayr be apoynted to be said.* If therefore *Morning prayer* and *Evening prayer* be apoynted to be said in the *Body* of the *Church*, (as in most *Country-churches* we see it is) where shall the *Table* stand in that *Church* most *Canonically*? And so is the *Table* made removeable, when the *Communion* is to be celebrated to such a place, *as the Minister may be most conveniently heard by the Communicants*; by Qu. *Elis. Injunct.* 1559. And so saith the *Canon* in force, *that in the time of the Communion, the Table shall be placed in so good sort within the Church or Chancell, as thereby the Minister may be most conveniently heard, &c.* *Canon* 82. Now judge you, whether this *Table* (which like *Dadalus his Engines* moves and removes from place to place, and that by the inward wheeles of the *Church Canons*) be fitly resembled by you to an *Alter* that stirs not an ynch and supposed to be so resembled *most Canonically*. And if you desire to know out of *Eusebius*, S. *Augustine*, *Durandus*, and the fifth *Councell* of *Constantinople*, how long *Communion-tables* have stood in the *midst* of *Churches*, read a

Book which you are bound to read: , and you shalbe satisfied *Iewell against Harding: Of priuate Masse, Artic. 3 pag. 145* The summe of all is this.

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.

2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, and you at the *North-end* thereof, but *Table-wise*, and you must officiate on the *North-side* of the same, by the *Liturgie*.

3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely as I suppose; but ought not to be *officiated upon*, either in your *first* or *second service* (as you distinguish it) but in that place of *Church* or *Chancell*, *where you may be most conveniently seen and heard of all.*

4. Though peradventure you be (with him in *Tacitus*) *Maister of your own*, yet are you not of *other mens Eares*, and therefore your *Parishioners* must be *Iudges* of your *Audiblenes* in this case, and upon complaint to the *Ordinary*, must be relieved.

5. Lastly, whether side soever (*you* or *your Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gayned some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christian charity*. VVhich I recommend unto you, and am ever, &c.

Now

Now if you desire to know why I have been so tedious in stating thus the *Cause*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *Tediousnesse*:

(c) *Vt, si malueris, lemmata sola legas*;

That if you be so disposed, you may end the *Book* with this first *Chapter*. For the true *stating* is the *concluding* of the *Question* we have in hand. I dare here appeale without any further *defence* to any *indifferent Reader*, what *notorious want* of *Learning*, what *disaffection* to the *Church*, what *malice* to *Cathedrals*, what *inclination* to *Puritanisme*, what *approving* of *sedition*, what *popular affectation*, this (d) *filia unius noctis*, this *paper* huddled up (upon this occasion) in *one night*, can argue either in the *Writer* (whosoever he be) or in *us* that were the *approvers* of the same. And particularly I appeale to you, that have read te *Libell* written against it, whether it hath any way answered your expectation, or whether.

(e) *Carbonem, ut ajunt, pro thesauro investis*) this (f) *Coal of a sinner* doth not rather appeare to have been fetcht from a *Smiths forge*, then a *sacred Altar*.

(c) *Mart. Epigr. lib. 14. Apoph. 2.*

(d) *Ion. 4. 19.*

(e) *Phædr. Aug. Libertus Fab. Æsop. lib. 4.*

(f) *Ecclesiastic. 8. 10.*

CHAP. II.

Of the Regall power *in ordayning, publishing, and changing* Ceremonies, *as also in all Causes Ecclesiasticall. And whether that power was ever used in setling the* Communion-table *in form of an* Altar.

IF *Alexander* was afraid to commit the proportion of his hody to every ordinary statuary, requiring that none but a (a) *Lysippus* should effigiate the same, and that *Apelles* himself could never set forth the outward beauty of his face, but (b) *slubbered and farre short of the native vivacity*; how carefull ought Soueraigne Princes to be, not to permit their *Regall power* and *prerogative*) the very visage of their persons, and majestie of their visage) to be prophaned by every *Bungler*, and to be slubbered up (as here it is) with a base *Coal*, upon the walls of this ugly (c) *Pamphlet*. Thus it is, when *Coblars* will be streching up their *Pia-maters* above their own *Shop-lasts*, and *Chaplins* (to shew how ready they are, at the very first call, to be dealing in matters of *State*) will be

(a) Δὶ ὁ κὴ μόνον Ἀλεξανδρὸς ἐκέλειε Αὔσιππον εἰκόνας οὐτοῦ δῦμι ὀργεῖ. *Plutarch de fortuna Alexand. Orat. 2.*

(b) Φαιότερον κ' πεπιναμμένον.

(c) *From page 58. to the end of the Book.*

be buddling in ſtudies they do not underſtand. Dr. *Coal* hath here by his exquiſite knowledge in the *Can-nome* and *Common* (or *trivall*) law, committed a kinde of merry *treaſon*, in preſuming to give a man a call to be a (*d*) *Iudge*, who died but an (*e*) *Apprentice at the Law*. (VVhich was more then the L. *Keeper* of the great *Seal*, without his Majeſties licence, durſt have done.) And mendes it by and by with a kinde of ſacriledge, by taking away from a noble Gentleman, his name giuen him at the Font in (*f*) Baptiſme. VVhereas had this doughty *Doctour* left his *Liteleton*, and kept him to his *Accidence*, he could not have forgotten that *Edvardus* was his proper name,

(*d*) Pag. 61. *Iudge Ployden.*
(*e*) *Reportes de Edmond Plowden un Apprenteiſe de le Common Ley.*
(*f*) Pag. 62. *Sir Roberts Cook*

Yea, but though he fails in *names*, he hits in *matter*, and ſhews you deep *Myſteries of ſtate*; how this queſtion of Ceremonies *doth relate unto the King*; and that the *Statute* of 1° *Eliſ. cap.* 2. (which by long ſcarch and ſtudy he found in the very firſt leaf of his *Common prayer book*) *was not a power perſonall to the Queen only, but to be continued unto her Succeſſours*; and *that the Kings moſt excellent Majeſty may* ſafely and without any danger at all, *command the Table to ſtand* (as the *Doctour* would have it) *and to be rail'd about*. Theſe are high matters indeed, if they be well proved.

That they ſhall be to hair. For this old *Lawyer*, and new-created *Iudge*, doth tell us, that *if a Fee-ſimple be veſted in me, and I paſſe it unto the King, the Fee-ſimple doth paſſe without theſe words*, SUCCESSOURS, *and* HEYRES, as it doth to a *Major*, a *Biſhop*, or any other meaner Corporatiõ, as you

you have it (g) there at large. VVell said *Doctour*; His Majesty is much beholding unto you, and those about him, to take speciall care of your speedy preferment. You have not in most of your scribble given a *Bishop* any more prerogative then to the *Vicar*, nor the *King* in this Allegation, then to the *Alderman* of *Grantham*. Peradventure not so much. For by perusall of your Authour, I finde the *Alderman* ranged in the third place, but the *King* and the *Bishop* jumbled up together (as in a bagge after Cheese-play) and so thrown into the fourth place. But I pray you good *Doctour*, where upon eath was this *power of ordering matters ecclesiasticall* vested, before it pass'd away, as a piece of land held in *Fee-simple*, unto his Majestie by the *Statute* of 1mo *Elis. cap.* 2?

(g) Cook on littleton fol. 9. gag. 2 at the end

Quis est tam potens cum tanto munere hoc?

VVhas it in the *Pope*? in the *people*? in the *Clergie*? in the *Convocation*? in the *Parliament*? or (peradventure) was it in Abeyance? Away *Animal*; I tell thee, *The Powes in matters ecclesiasticall* is such a *Fee-simple*, as was vested in none but *God* himselfe, before it came (by *his* and *his* onely donation) to be vested in the *King*. And being vested in the *King*, it cannot by any power whatsoever (no not by his (*h*) *own*) be devested from him. The *donour* in this Feoffment is *God*, and *God* onely, the *Deed*, a Prescription time out of mind in the Law of nature, declared more especially and at large by that *Statute-law*, which we call *the word of* GOD. So that, *Doctour*, you deserve but

(h) Transl. of the Orat. de ver. Obed. 1555. shews this to have been the opinion of Steph. Gardiner

but a very *simple Fee*, for your impertinent example of this *Fee simple*. But what doe you merit for your next prank? where you say (most ignorantly and most derogatorily to his Maiesties right and iust prerogative) that *that Statute of* 1. *Elis. c. was a Confirmatiue if the old Law?* what? and was it not good, untill it had pass'd the upper and lower house of parliament? was not *God* able enough; the *King* his bright Image upon earth, capable enough; the *Deed* of *Nature* and *Scripture* strong enough; but that (like a *Bishops* Concurrent Lease) it must receive a Confirmation in that great *Chapter?* Your (*i*) *Author* (a deepe learned man in his faculty) hath it otherwise, and rightly. *It was resolued by the Iudges, that the Act of the first yeare of the late Queen, concerneng Eccl. siastical Iurisdiction, was not a statute introductory of a New LaW, but declaratory of the old. Parliaments* are not called to *confirm*, put to *affirm* and *declare* the Laws of *God*. VVeake and doubtfull *Titles* are to de *confirmed*: such cleare aud indubitate *Rights* as his *Maiestie* hath to the *Eccleslastical iurisdiction*, are only *averred*, and *declared* by *acts of Parliament*. And all declarations of this kind, are (as the stuffe wherof they are made) to last for ever, and no *Ionas* Gourds to serue a turne or two and so expire, as those (*k*) *Probationers* did which (peradventure) some *Iustice his Clark might* tell you of. Yea, but your meaning is, *that this Iurisdiction was in truth, or of right ought to by by the ancient Laws of the Realme, parcell of the Kings Iurisdiction, and united to the Crowne Imperiall*. Still you are

(*i*) *De iure Regni eccleſiaſtico pag.* 8. Non novam introduxit, ſed antiquam declaravit.

(k) *p.* 61. 1. *Elis. c.* 16. 14. *El. c.* 1. 14. *El. c.* 2, 23. *El. c.* 2.

short, and write nothing like a Divine. I tell you man, It is the *Kings right* by the ancient Law of *God*, and a main parcell of the *Kings jurisdiction*, although the Laws of the Realm had never touched upon it.

(l) Translat. 1553. Latin 1535. *Qui in re nihil novi latet: a est; tantùm significatiore vocabulo apposito competentem Principi jure divino potestatem exprimi clariùs voluerant.*

(l) *Stephen Gardiner*, Bishop of *Winchester* in his *Oration of true Obedience*, saith, *that by the Parliaments calling of King* Henry *the Eighth* Head of the Church, *there is no new invented matter wrought; onely their will was, to have the power pertayning to a Prince by Gods Law, to be the more clearely expressed with this sounding and Emphaticall Compellation.* So likewise in that Book set forth by the *King* and *Convocation*, called *The Institution of a Christian man*, in the Chapter of the *Sacrament of Orders*, it is thus written: (m) *Vnto Christian Kings and Princes of right and by Gods Commandmẽt belongeth specially and principally to conserve and maintain the true doctrine of Christ, and all such as be true Preachers and setters forth thereof, and to abolish all abuses, heresies, and Idolatries, &c.* And (n) *Iohn Beckinsan*, speaking of these particulars in hand, to wit, *Ceremonies and Traditions* not *commanded* by *God*, but *recommended* by *Clergy-men* to stirre up the people to pietie and devotion, saith, *That however they may or ought to be maintained by the Bishops, yet can they not be established as a Law, otherwise then by the Authority of the supreme Magistrate.* And these are all *Papists*, not *Protestants*, who may be suspected to collogue with their *Princes*.

(m) *The Institution of a Christian man, printed 1537.*

(n) *De absolato Regis imperio. p. 19. Ad eas licèt Episcopi populũ hortari & possint & debeãt, legis tamẽ vim habere sine supremi reipublicæ Magistratûs authoritate, planè non dixerim.*

Nor is this *Right* united to the *Crown of England onely*, as this Scribbler seems to conceive, but

to

to *all other Christian Crowns*, and challenged by *all christian Princes* accordingly. For the *Romane* Empire, one of the former (o) Authors doth instance in *Iustinian*, *that with the approbation of all the world, he set forth those Laws of the most blessed Trinity, the Catholick Faith, of Bishops, Clergie-men, hereticks, and the like*. For the most ancient Kingdomes of *Castile*, *Leon*, *Toledo*, and others of *Spaine*, famous is that greate worke of the *seven Partidas* or *Sections of Laws*, advanced by *Ferdinando the* third, otherwise called *the Saint*, (in whose long reign of 35 yeares, there was no touch of (p) *hunger* or *contagion*) but finished and compleated by his sonne *Alfonso* the tenth; (q) in the first *Partida* or Section whereof, he speakes wholy of matters pertaining to the *Catholick faith*, which directs a man to know God, by way of credence or beliefe, Nor were those Volumes so composed and collected in those seven yeares imployed in that service, to be afterward disputed of in *Schools* and *Universities* onely, but for the (r) decision of *Causes*, and the doing of *Iustice*, in all those *Kingdomes* and *Dominions*. And how many Kings before this had made Laws to the same effect in those Countreys, God knoweth. For these *Partidas* were for the most part, but (s) a *Col-*

(o) *Qui unquam improbavit Iustiniani factum, qui leges edidit de summa Trinitate, & de fide Catholica, & de Episcopis?* Steph. Winton. Orat. p. 19. Cod. Iustiniani. Tō. 2. lib. 1. Titul. 1.

(p) *Regnauit annis 35. in quibus nec fames, nec pestis fuit in regno suo.* Lopez. Gloss. in Prolog. part. 1.

(q) *En la prima partida del fablames de todas las cosas, que pertoescen a la fe Catholica, que face al ome conocer a Dios por creencia.* Prol. del Rey Alonso, fol. 4. Col. 3. Partid 1.

In quibus Partitis *sacratissimæ leges, non solùm ad causas hominū decidendas, sed ad divinum cultū dirigendū augendúmque continentur.* Hispan. illustrat. Tom. 1. Roderici Santij Histor. Hispan. part. 4. cap. 2. *Et fue acabado diste que fue commençado a siete annos complidos.* Prolog. del Alonso p. 4. (r) *Para decision de las causas, y buena Governacion de la Iusticia destos Reynos.* K. Philips Proclā. before the Partidas Sect. 7. 1555. (s) *Leges Hispaniarum quas vocant* Partitas *in volumen redegit.* Franc. Taraph. de Regib. Hisp. in Alf. 10. Hisp. Illustr. Tom. 1. *Colligendarū cura injuncta earum quas* Partitas *vulgò vocant.* Io. Marian. de Rebus Hisp. lib. 13. cap. 8.

lection of the ancient Laws. And no otherwise have these matters been carried in the Kingdome of *France*. For they ever held their *Kings*, *if not for the* (t) *Head of their Church*, *yet surely for the principall, and most sound member thereof*. VVhich is the reason, that the *opening* or *Overture* of their most ancient Councels under the first and second (that is the *Merovingian* and *Careline*) line, was euer by the *power* and *authoritie*, and somtimes the *presidencie* of their *Kings and Princes*. And my *Author* quarrels very much the (u) *Monke Gratian*, for attributing to *Isidore* of *Spaine*, rather then to a Nationall (x) *Councell of Fraunce*, held in the yeare 829 that braue and excellent saying, *Principes seculi nonnunquam intra Ecclesiam potestatis adepta culmina tenent, ut per eandem potestatem disciplinam ecclesiasticam muniant*. God somtimes imparts secular power to Princes, that liue in the bosome of the Church, that they might imploy this power in preseruing ecclesiasticall discipline. *Sape per regnum terrenum cæleste regnum proficit*, The Kingdome of Heaven doth many times take growth and encrease from these Kingdomes *upon Earth. Cognoscant Principes seculi se Deo debere rationem propter Ecclesiam quam à Deo tuendam accipiunt*. And therefore the *Great ones* of the world must know, that God will one day call them to an account for his *Church*, so tenderly recommended unto them. It is true indeed, that these words are found in the sixth *Councill* of *Paris*, *lib*. 2. *c*. 2. But it is as true, that in my Booke *Isidore* is set down in the Margent as ready

(t) *Si non pour chefs de leur Eglise, pour le moins comme faisans l'une de meilleures & plus saines parties d'icelle.*

Qui est la cause, que l'ouverture, &c.

Pasq. Rech. l. 3. c. 30.

(u) Gratian. Decret. part. 2. Caus. 23. qu. 1. 5. Dist. *Principes*

(x) Concil. Paris. 6. l. 2. c. 2. sub Ludovico Pio. Anno Dom. 829. Concil. Antiq. Sirmondi. Tom. 2. p. 526.

dy to owne them. And both these will stand well enough; considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neare 200. yeares before the *Aera* of that *Councill*, and that that *Councell*, by incorporating of these words unto the substance of their *Canons*, doth put a greater lustre, and authority upon them, as the *French* (z) *Antiquary* well observes. And according to this doctrine, are all those *Capitulars* or mixt Laws, for matters of Church and Common-wealth, of *Charles the Great*, *Ludevicus Pius*, *Lewis* the *Grosse*, *Pipine*, and others gathered by (a) *Lindenbrogius*; And a world of other *Capitulars* of the same nature, intermingled with the Canons of the *French* (b) *Councels*, in the late edition of them by *Sirmond* the *Iesuite*. In a word, the very pure *Acts* and *Constitution* of the *Synods* themselves, were in those former times no further (c) *valid* and *binding*, then as they were confirmed by the *Kings* of *France*, and entred duly upon the Records of their *Pallace*, or *Westminster Hall*. And yet under favour, all Crowns Imperiall must give place in regard of this one flower of ecclesiasticall jurisdiction, to the Crown of *Great Britannie*. For as our Prince is recorded to be the (d) *first Christian King*, so is he intimated to be the *first* that ever exercised *ecclesiasticall jurisdiction*, being directed by *Eleutherius* the *Pope* to fetch This first Christian King of the world. *Eccles. History of Great Britaine, Age* 2. *cap.* 6. Sub Lucio Britannia omnium provinciarum prima publicitus Christi nomen recepit. *Antonin. Sabel. lib.* 5. *Ennead.* 7.

(y) *Isidore* lived *Anno* 610. *Helvicus* 625. *Palmerius.*

(z) Et de plus grande authorité, en la recognoissat d'une Synode. *Pasq. ibid.*

(a) *In Codice Leg. Antiquar. p.* 727.

(b) *Edita à Sirmondo* 3. *volum.*

(c) Les Constitutions Conssiliaires n'avoient lieu, si non de tant & entant qu'elles estoient confirmées par nos Roys & prises aux Archifs de leur Palais. *Pasq. Rech. l.* 3. *c.* 19. *p.* 273.

(d) This Iland hath the glory to be graced with the first Christian King that ever reigned in the world, which was *Lucius. Speed. in his* 4. *Book, cap.* 9.

his Laws by the advice of his Counsell from the (e) *Book of God*, the *old* and *new Testament*, wherewith to reclaim his subjects to the Faith and Law of Christ, and to the holy Church. And if Father (f) *Persons* shall damne this Letter, as foisted, and another obscure (g) *Papist* suspect it to be corrupted, let the Reader content himself with these proofs in the Margent of a farre more authenticall averment and authority. Sure I am; that (according to this advice of *Eleutherius*) the *British*, *Saxon*, *Danish*, and first *Norman* Kings have governed their *Churches* and *Church-men*, by *Capitulars* and mixed *Digests*, composed (as it were) of *Common* and *Canon* Law, and promulged with the advice of the Counsell of the Kingdome; as we may see in those particulars set forth by (h) Mr. *Lambard*, (i) Mr. *Selden*, (k) D. *Powell*, and others. And I do not beleeve there can be shewed any Ecclesiasticall *Canons* for the Government of the Church of *England*, untill long after the Conquest, which were not either originally promulged, or afterwards approved and allowed by either the *Monarch*, or some *King* of the *Heptarchy*, sitting and directing in the *Nationall* or *Provinciall Synod*. For all the Collections that *Lindwood* comments upon, are (as (l) *Theophrastus* speaks) λίαν μὲν λυωρ ᾧ but *rough* and *rugged money* of a more fresh and later coinage. And yet in those usurping times, I have seen a Transcript of a (m) Record *Anno 1157. 30 Henr. 2.* wherein, when the B. of *Chiche-*

(e) Habetis penes gios utramque pa- (nam: ex illis Dei gratia) per consilium regni vestri sume legē-- Divisos debes in unū ad concordiā & pacē, & ad fidem & legē Christi, & ad sāctam ecclesiā congregare. *Epist. Eleutherij in s. in Biblioth. Cotton. In Archivis Lond. apud Stow, Anno 189 In K. Edwards Laws. Archaionom. Lambardi, fol. 131. Antiquit. Britan. p. 5. Iewell against Harding, fol. 119. Act. & Mon. 1. part. pag. 107. &c.*

(f) *3 Convers. part. 1. c. 4.*

(g) *Eccles. Hist. of great Brit. Age 2. c. 20.*

(h) *In his excellent book called* Archaionomia *per totum.*

(i) *In his Analect. Anglo-brit. l. 2. c. 3. & lib. 2. c. 6. 7. &c.* περὶ τῆς ἀγρο κιας.

(k) *History of Cambria, p. 59. in Howell Dha.* (l) *Theophrast.* (m) *In M. s. Chronic. Abbatæ de Bello.*

Ister

ſter oppos'd ſome late *Canons* againſt the *Kings* Exemption of the Abbey of *Battles* from the *Epiſcopall Iuriſdiction*, it is ſaid, that the *King* being angry and much moved therewith, ſhould reply, *Tu pro Papæ authoritate ab hominibus conceſſa, contra dignitatum Regalium authoritatem mihi à Deo conceſſam, calliditate argutâ nitiris præcogitas?* Do you, Sr. goe about by ſubtilties of wit to oppoſe the *Popes* authority, which is but the favour or conhivence of *men*, againſt the authority of my *Regall* dignities, being the Charters and donations of *God* himſelfe? And thereupon requires reaſon and juſtice againſt the *Biſhop* for this foul in-ſolencie. And it hath been alwayes as the *practice*, ſo the *doctrine* of this Kingdome, that both in every *part*, and in the *whole* (n) *Laws do not make Kings, but Kings, Laws, which they alter and change from time to time, as they ſee occaſion, for the good of themſelves and their Subjects.* And to maintain that *Kings* have any part of theyr Authority by any poſitive Law of Nations (as this (o) Scribbler ſpeaks of a *Iuriſdiction, which either is or ought to be in the Crown by the ancient Laws of the Realm, and is confirmed by* 1° *Eliſ. c.* 1.) is accounted by that (p) great perſonage *an aſſertion of a treaſonable nature.* But when Sr *Edward Cooke*, or any other of our reverend Sages of the Law, do ſpeak of the ancient *Laws* of the Realm, by which this *Right in eccleſiaſticall cauſes* becomes a *parcell* of the *Kings juriſdiction*, and united to his *Imperiall Crown*, they do not meane any *poſitive* or *Statute-law*, which *creates* him ſuch a *Right*, as if a man ſhould beſtow

(n) *Poſt-nati*, pag. 106.

(o) *Pag.* 62.

(p) It was never taught, but eyther by Traitors, (is in *Spencers* Bill in *Edward* the 2ds time) or by treaſonable Papiſts, (as *Harding* in the Confutation of the Apologie) that Kings have their authority by the poſitive Law. *Poſt-nati, pag.* 99.

bestow a new *Fee-simple* upon the *Crown* (as this Scribbler instanceth) or any Law; which *declares* any such *Right* created by any former Law: but the continuall *practice*, *Judgements*, *Sentences*, or (as this very (q) *Report* calls it) *Exercise* of the ancient Laws of the realme: which declareth and demonstrateth by the effect, that the *Kings of England* haue had these severall *flowers* of *ecclesiasticall Iurisdiction* stuck in their *Imperiall Garlands* by the finger of almighty *God*, from the very beginning of the Christian Monarchy within this Iland. For so our (r) *Sententiæ Iudicum*, and *Responsa prudentum*, haue been termed, time out of mind, a main and principle part of the Common Law of *England*. And therefore hauing cleared this point at large, I shall easily yeeld to Dr *Coal*, that the Kings maiestie may command a greater matter of this nature, then *that the holy Table should be placed where the Altar stood, and be railed about for the great decency*, and that although the Statute of t° *Elis. c. 1.* had never been *in rerum natura*. But how doth the Dr make it appeare, that his most excellent *Maiestie* hath *commanded* any such matter? or that there is (as he avows) any *publick Order* for the same? And this he must do by *Proofe*, *Reason*, *Authoritie*, nay *Demonstrations*; as one that can endure no modesty of assertion, (s) *I thinke*, *I conceiue*, *I haue heard*, *I beleeve* but ieeres at them all. I warrant you he shall make it cock-sure with three *Apodicticall Demonstrations*.

(q) Iurisdictio intra hoc regnum exercita, *Cawdreys Case*, p. 8.

(r) *Post nati*, pag. 54.

(s) P. 28. & 18 Ἀμαθία καὶ θρασος, λογισμος ἢ ὄκνον φέρες. *Thucyd. lib. 1.* *And Aristotle gives us many presidents of these modest expressions.* Πᾶσα τέχνη καὶ πᾶσα μεμεθοδίος, &c. ἄλαθεν πνοῦ ἐφιεθρ θοκεῖ. *Eth. 1. c. 1.* *See there the difference in Eustratius between* φαίε) & θοκεῖ.

(t) P. g. 1. p. 27 & pag. 51. 52.

I (t) It is so in his *Maiesties chappell*, where the ancient

Orders

Orders of the Church of England have been best preserved, and without the wich (perhaps) we had before this been at a losse among st our selves for the whole form and fashion of Divine service. The Chappell of the King being the best interpreter of the Law which himself enacted; wherein the Communion-table hath so stood, as now it doth, sithence the beginning of Queen Elisabeth, whattime that Rubrick in the Common prayer-book was consumed and ratified. For thus he useth to double and treble his files throughout all his Pamphlet, that he may make himself a *Body*, and *Groſse* (of words at least) to skarre crouwes withall.

I do confesse, that that most sacred *Chappell*, but especially the *Saint* of that *Chappell*, may for his pietie and true devotion be a *moving* precedent and *breathing* example, not onely for the Laity and meaner sort of the Clergie, but even for the graveſt of all the Prelacie, to follow and imitate. And long may this Relation continue between that *Type* and *Prototype* of Majestie. Long may *he* serve *God*, and *God* preserve *him*, and this *Church* and *State* through and by *him*. But yet every (*u*) *Parish-church* is not bound to imitate, in all outward Circumstances, the pattern and from and outward embellishment and adorning of the *Royall Chappell*. And that for these Reasons.

1 (*x*) An *Inferiour* is bound to yeeld obedience to the *outward* onely, and not to the *inward* Motion of the mind in his *Superiour*. For what the *Prince* Keeps *inwardly* unto himself in his VVill

(*u*) Pag 28.

(*x*) *Summa Sylvestri, verbo* Obed. *p.* 208. La razon es, por que lo que tiene el superior precisamente en la mēte y en la voluntad, no se ordina al subdito y inferior, a manera de præcepte, ni es declaracion de sua voluntad. Luego, ē tal caso no ay obligacion de obedecer. *Pedro de Ledesma 2. parte de la Suma. tract. ad 15. c. 1.*

and Vnderſtanding, hath no reference to the *Subject* by way of Precept, untill it break forth *ad motum exteriorem*, as the *Schoolmen* call it, to ſome *outward overture* and *declaration* relating to the *Subject*. How the *King* ſhall adorn and ſet out his *Chappell Royall*, is a matter *imminent* and left to his own Princely wiſdome and underſtanding. It is a ſinne againſt many precepts to whiſper or boubt, but that he doth it wiſely and religiouſly. But how his Law and *Canons* require us to adorn our *Churches*, that is the *outward* and *exteriour moving* of his Princely mind, which the *Schoolmen* make the onely *Cynoſure* of our Obedience. It is not therefore his Majeſties *Chappell*, but is *Laws*, *Rubricks*, *Canons* and *Proclamations*, that we are to follow in theſe *Outward Ceremonies*. And this I ſhall cleare by an inſtance, which we ſhould have heard before from the *Doctour*, but that (peradventure) he knew it not. At *Q. Eliſabeths* firſt coming to he Crown, a (y) *Proclamation* indeed was ſet forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*, then I confeſſe unto you, for that τὸ νῦν and inſtant of time the *Chappell*, and the *Chappell* onely was the *Rubrick*; and the *Pole-ſtarre* we were to ſaile by in our obedience. But this *direction* was not intended to be lon-liv'd; it was but a *Buſh* that brave *Lady* got under to paſſe over a ſudden showre, (z) *donec de Religionis cultu ex authorite Parlamentaria ſtatueretur*, until the Parliament might bring to the VVorld that Statute of *Primo*, whereof

(y) *Speed. p.* 818. *Stow*, 634.

(z) *Cambd. Eliſ. p.* 23.

whereof we spake so much before. As therefore that wise *Princesse* made shift for a time with her Sisters(*a*) *Seal*, so did she with her(*b*) *Ceremonies*, but forsook them both, as soon as she could be otherwise provided. So as now we are no longer to president our selves in this kind by the *Chappell*. but by the *Liturgie* of *Queen Elisabeth*.

2. I hope I shall ever live and die in an awfull and reverent opinion of that sacred *Oratory*, the vivest resemblance I know upon the *Earth* of that Harmony of the *Cherubims* we look for in *Heaven*. Yet do I trust it will be no offence to any that beares equall devotion to that sacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuarie* in that holy ground) from the shadow and shelter of the *Royall Chappell*. VVhere did the man ever hear of any *Chappell* in the Christian world that gave forme and fashion of Divine Service to whole *Provinces?* To what use serve out grave and worthy *Metopolitanes*, our *Bishops*, our *Convocation-house*, our *Parliaments*, our *Liturgies* hedged in and compassed with so many *Laws*, *Rubricks*, *Proclamations*, and *Conferences* If *we had been long before this at a losse in England for the whole form and fashion of Divine Service*, but for one *Dean* and so many *Gentlemen* of the *Kings Chappell?* Here is a riddle indeed!

(*c*) *Mater me genuit, quæ eadem mox gignitur ex me.* I have heard often of a *Mother-church*, but now behold a *Mother-chappell*! (*d*) VVhen *Pius Quintus* set forth his new *Missall*, he caus'd it to be pro-

(b) *Pest-nat.*, p. 73.

(b) For they were the entire Ceremonies of the Masse: but that the Lords prayer, Creed and Letany was in English, as was usuall in her Fathers time *Cambd. Elis. p. 23. Stow. p. 614. Letany with Suffrage printed 16. of Iune. 1544.*

(c) *Sphinx Philosooph.*

(d) Ad Basilicę principit Apostolorũ publicari & affigi — *Pius Quintus procem. ante Missal.*

 claim'd

claim'd at S. *Peters Church*, and not at the *sacred Chappell*. (e) *In the name of God let the same Offices be said in all the Provinces, as are said in the Metropoliticall Church: as well for the order of the Service, the Psalmodie, the Canon, as the use and custome of the Ministration*, was the old rule of the ancient Fathers. I have read of great *diversity* heretofore in saying and singing in Churches within this Realm; of the *Vses* of (f) *Salisbury*, of *Hereford*, of *Bangor*, of *York*, of *Lincoln*; but never until now of the *Vse* of the *Chappell*. I have read also of far more ancient *Offices* then auy of all these, the (g) *Gallicane* Course, the *Scottish* Course, the *Romane* Course, the *Eastern* Course, the Course of S. *Ambrose*, and the Course of S. *Benedict*, all at once used in serverall parts of this Island: but never read I of any ordering, or directing Course from his *Majesties Chappell* untill now.

I pray you good Sir, how were the *divine Services* held up in Christendom for the first 500 yeares, in all which time (if we may beleeve one of our best (h) Antiquaries,) we shall hardly meet with the name of a *Chappell*? I le put you a merry Case. Most of our (i) *Liturgicall* VVriters (the Favourites of the time) are opinion, that this word *Capella* is derived from *Capa*, which singnifies a *Hood* or a *Mantle*, and borrowed from the first Christian Kings in *France* of the *Merovingian* line, who carried about them in their Armies, the *Hood* of S. *Martin* as a Relick of much

(e) *Concil. Gerunlin Spanisu en Girona Anno 517. Can. I*
Que en quanto a a celebration de los officias ecclesiasticos &c.
Francisco de Padilla, Histor Eccles. de Esp. part 2. Centur. 6. c. 9
It is cited by Gratian 3. part. d. 2 de Consecr.
Burch l. 3. c. 66
Ivo part. 3. c 68
Beat. Rhenanus Prefat. in Miss. Chrysost. And is a curant directiō in all Authours.

(f) *Preface before the Common prayer-Book.*

(g) *In a very old and ancient Miss at Sr. R. Cottons*

(h) *Sr H. Spilm. verbo* Capella.

(i) *Straho, de rebus Ecclesiast. c. 3 i.* A *Capa* B Martini, quam Reges Francorum, ob adjutorum victoriæ, in prælijs solebant secū habere.
Gemma Anim. de antiq. ritu Miss. l. 1. c. 128. Miss. Chrysost. Ludovici primi Amuletum.
Durand, Rational. divin l. 2. c. 10. Beat. Rhen. Præfat. in Ioseph. Vicecomes Observat. Ecclesiast. vo. 3. l. 2. c. 11

esteem

esteem: and using to saytheir *Martins* and *Vesper* in that homely Booth swhere this Iewell was lodged, the place from this *Capa* was called *Capella*, and the beginuing of *Chapells* in these parts of the world. My Case then is this: That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clouys* his *Chapell*, they must have had every one of them a *Hood* of S. *Martins* to officiate over: which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* iu the Martyrologie put together. And many yeares after King *Clouys*, *Chapells* in *France*, and the bordering Countreys, were allowed but (*k*) *portative*, when all the Churches had *fixed Altars*; so as the *former* could not in our particular gieve Law to the *later*.

I will now lead you from *France* into *Spaine* to see if any Countrey cau yeeld you satisfaction; and let you understand, that in the Kingdom of *Toledo*, and the famous Universitie of *Salamanca*, *Services* in *happells* are quite differing from those in *Parissh-churhes*, the (*l*) *Mozarabique* pen'd by *Isidore* & *Leander*, being to this very day in use in the one, but the *Romine Office* commanded in the other. Teach not the *Daughter* therefore against all antiquity to jet it ont before the *Mother*: But rather give us leave to steere our selves by the *Kings Laws*, and we shall honour as much as you, the comelines and devotion of the *Kings Chappell*.

3. Lastly, I would you had not named at all *the beginning of Queene Elisabeth*. For when the *Rubrick* and *Common prayer* was confirmed,

(*k*) *Gratiã. Decret. part. 3. d. 1 De Consecr. Ex Concilis Tribart. Non extat hoc Concilium, citatur tamen a* Burchardo *etiam l. 3. c. 56. qui pro cuidubio vidit; citat enim hæc verba ex Con. 4. Vide Ioseph. Viccecom. ubi supra & Bin. Concilior. vol. 3. p. 1094. ex Hermanno Camisii.*

(*l*) Mozarabe por qui usavin del los Christianos, que quodarõ mezoldos entre los Moros Arabes y se usa del en prrticulares Capillas de Toledo y ee Salamanca. *Fr. de Padilla. Hist. Eccles. de Espan. part. 2. Centur. 7. c. 20.*

firmed and ratified, there was an *Altar*, in that *Chappel*, and the very (*m*) *old Masse* officiated thereupon. When the *Act of Parliament*, was passed, assented unto, and printed or proclaimed, the *Altar* was removed, and the *Table* placed, and (as both parties conjecture, for they were neither of them, the *Inigo's*, or Masters of the work at that time) in the very room that was filled up with the former *Altar*. And this may be, for ought the one knoweth, *to make use of the rich Covers and ornaments*, which fitted that room. But the other, as resolute as (*n*) *Baccon* the *Carmelitie*, enduring no *Guessing* or *May-bees* in this subject, holds it for a *thriftie dream*, and *a poore conjuncture*. Better a great deal *the chappells and Churcheswere left to their ability, to provide themselves of convenient ornament, without being any way beholding to their former Altars*. And if so learned a man had not delivered it, I should have held this opinion to be but σκιᾶς ὄναρ, (as *Pindar* of another in that kinde) *the very dream of a shadow*, or *the shadow of a dream*, that the State should throw away more rich furniture for trying of conclusions, then the revenues of many Churches in the Kingdome are worth. But there might be other reasons of this *posture*, of that *Table*, then either party hath hitherto touched. (*o*) VVhat if it was to hold besides fair *Candle-*

(*m*) Romano autem ritu in cęteris omnibus uterętur. *Cambd. El. p. 23* Vsq; ad vicesimum quartum Iumj. *Idem p. 39.*

(*n*) *Call'd* Doctor resolutissimus. *Præfat. in 1. Scotent*

(*o*) *Hist. of the Counc. of Tr. l. 5. f. 411.* Not making any open declaration, what doctrine she would follow, designing as soon as she was settled, to establish it.

Et par my cette innovation laisse plusieurs choses qu'elle jugea indifferentes, comme les Orgues, les Ornements d'Eglise, quoy que plus pour police que pour religion. *Du chesne Histoire d'Anglet. l. 21. d. 10.* Excepta Christi cruci affixi effigie, quam in domestico sacrario servavit Regina, publicęque ostentari passa est. *Thuan. Hist. l. 23. pag. 670.* La Royne, qui vouloit flatter les Catholiques & les Princes estrangers, faignant n'estte pas tant esloignée, qu'on pensoit de la Religion Catholique, ny a l'egalses Predecesseurs, fit dresser en sa

sticks,

Chapelle une table en forme d'autel, ſur la quelle fit mettre une croix d'argent, aux d'eux cotés de la quelle il y avoit deux cierges, &c. Publiât, mais avec trop de faintiſe, que ce qu'elle faiſoit, n'eſtoit que comme conſtrainte à ſuivre l'inclination de ſes ſubjects. Leſquels toutesfois au contraire elle force & contrainct d'aller aux Egliſes Proteſtantes. *Flor. De Remond. de la Naiſſ. l. 6. c. 11. 73.*

ſticks, emboſſed *Plate* and *Books* of Silver, which muſt have a *back* or *wall* to reſt upon? VVhat if there ſtood in the middeſt thereof a maſſie *Crucifix?* VVhat if all her *Chappell* was thus ſet forth, to comply with forreigne Princes, and to make them beleeve she was not ſo farre eſloigned from the Catholick Religion, as was bruited abroad? VVere all the *Churches* in *England* to take pattern by this, *who might not poſſeſſe a picture in this kinde, nv not any of the Subjects in their* (p) *private houſes*? Let Dr *Coal* kindle as red as he pleaſeth: I dare not be too peremptory in theſe Aſſertions, no more then *Ariſtole* durſt be in his morall Philoſophie; But I leave him to perſe my Margin a little, where he shall finde two or three *Frenchmen*, who out of the Freedome of the Nation, will be ſure *Parler tout*, and to conceal nothing that ever they heard of. And this is my Anſwer to the firſt Argument.

(p). *Articles of 1mo Eliſ. Artit* 45. Whether you know any that keep in their houſes, any undefaced Images, Tables, Pictures &c. *Sermon againſt perill of Idol. part. 3. p.* 42. Images of Chriſt be not onely defects, but alſo lyes. *Not that this is* Goſpell, *but that it is* Q. *Eliſ.* her Homily.

2. (q) *The Queens Injunctions were ſet out for the reiglement and direction of all the Churches in this Kingdom, and it is ſaid in them, that the holy Table in every Church ſhalbe decently made, and ſes in the place where the Altar ſtood, and there commonly covered, as thereto belongeth*; (there is added which he leaves out, *and as ſhalbe appointed by the Viſitours*) and if ſo, *then certainly* (without any *ifs* and *ands*) *it muſt ſtand along cloſe*

(q) *p.* 18. 19.

close by the Wall, because the Altars always stood so, that
(r) p. 56. is, (r) *generally and for the most part.* (s) *And him-*
(s) p. 19. *self affirms, that placing of the Table where the Altar*
stood (which he no where affirms *terminis termi-*
(t) p. 17. *nantibus*, but as before,) (t) *in the place of the Chancell*
where the Altar stood is the most decent situation, when
it is not used, and for use too, where the Quire is mounted
up by steps, &c. which might have easily been done
(u) p. 18. Howbeit afterwards, like a curs'd Cow, ((u) *Quo*
teneam nodo?) he throws down all the milk he
hath given: for when he had (desperately) writ-
(x) p. 17. ten before, (x) that *he thought somewhat might be*
said why the Table *should stand in that place of the*
Chancell where the Altar *stood*, he saith now, that
(y) p. 18. (y) *if by* Altar-wise *is mean't that it should stand along*
close by the Wall; then he believeth not, that ever it was
so placed (unlesse by Casualty) in Countrey-churches.
(z) p. 13. So that confessing all this, (z) and *that* (as he
guesseth) *the Queenes Commissioners were content,*
that the Altars themselves should stand, in the *Injunc-*
(a) p. 13. *tions 1559. we have that great* (a) *advantage which* Tul-
ly *speaks of, Confitentem reum*; were we but sure to
tie a knot upon him: For he is a slippery
youth.

(b) Plautis in Pseud. (b) *Ps. Quid, cum manifesto tenetur? Cg. Anguilla est, elabitur.*

So that, as the former Argument was taken from the *Queens Chapell*, so is this from the *Queens Injunctions*; and (I confesse) the more pertinent of the twayn, if it had a *Cube*, or any solitidy to rest upon.

I answer first: That though I may grant the

Queens

Queens Injunctions to have been an *Ecclesiasticall Law*, yet shall I ever hold them to have been *Laws* of *England*, and not of the *Medes* and *Persians*. And (c) the *Kings* of *England* have a power from God himselfe, not onely to *make* Laws, but to *alter* and *change* Laws from time to time, for the good of themselves and their Subjects, as I shewed before. Especially those parts of the *Injunction*, which (like trees) breed the VVorms in the Body of them, which in a short time must needs destroy them, cannot but be subject to alteration. And this *Injunction for Tables in the Church*, is clearely of that nature; *That the* holy Table *should be set in the place where the* Altar *stood, and there commonly covered as thereto belongeth, and as shalbe appointed by the Visitours*. Which last words this false-fingerd gentleman left out in his Quotation, as I noted before. So that this *injunction* is but, as he said of (d) *Saul, the sonne of one yeare*, and being set forth in the end of *Primo*, referres the *placing* and *adorning* of the *Table* to the *Commissioners*, which concluded both these particulars in their *Orders* of *Tertio*; (e) *That the* Table *should stand where the* steps *within the Quires and Chancells stood, and should be covered with Silk or Buckram*. And there if you be a good huntsman, you may winde your Horn and blow the *fall* of that *Injunction*. O, but there is more life in the Game then so! (f) *For then the* Orders *published* 1561. *must runne quite crosse to the* Injunctions *published* 1559. *but two yeares before; which were ridiculous to imagine*. VVell *Coal*, thou art an *Animal rationale*

(c) *Post-nat.* p. 106.

(d) 1. *Sam.* 13. 1.

(e) *Orders the* 10th *of Octob.* 1561. *the first* Item.

(f) p. 23.

tionale risibile, that is, a most ridiculous creature, for the reasoning. How many *Acts of Parliament* hath *England* seen, that were made *Probationers* for a shorter time then *two yeares*, as you compute it? What was that last *Proviso* in the Statute of *Primo* (*g*) you so much stood upon even now, but to imply, that the *Queen* by her *Commissioners*, (when she saw cause) would appoint alterations of Ceremonies, without making your Masterships merry disposed? However, this *Injunction* had her *plenitudinem dierum*, having lived to the last minute it was ever intended for, that is, the setling of some other *Order* in the premisses by the *Queens Commissioners*, in Causes Ecclesiasticall. They setled the *Table* from the VVall, and (*h*) *so it continued for many yeares in most places of* England, (*perhaps when this* Letter *was written*) *though much deviated* (as you think) *from the ancient practice*, of those few Moneths, *scil.* under the foresaid *Injunction*. But the *Coal* is not yet quenched; for he flames in the faces of the *Commissioners*, (*i*) for *offering to place the* Table *where the* Steps *stood, and yet fixing upon the VVall*, (which the *Advertisements* of 1565 do call the *East-wall*) *the Tables of Gods Precepts imprinted for the said purpose*; *which could not be, if the* Communion-table *were not to stand above the steps, and under the Commandments, and therefore all along the VVall*, (and why not as well *in the place of the steps*, and *end-wise to the Wall*:) *on which the ten Commandments were appointed to be placed.* Here is the longest conclusion, that ever I heard made of such short and pettie premisses. I hope he doth not think that the *Tables of the Law* did-

(*g*) *p.* 58. 59. 50.

(*h*) *P.* 26.

(*i*) *P.* 22.

han-

hang *Geometrically*, by a perpendicular line cutting right angles with the *Communion-Table*. For if they did, they would not serve his turn even in that pendancy. So that to be fixed *on the Wall*, or *the East-wall*, over the *Communion-boord*, can signifie nothing else, but that they should be fixed higher then the *Communion-Table*, upon some part of the East-wall, so as the people seeing the *Communion-Table*, might over that see and read the *ten Commandments*. And this may be the better done, though the *Table* stand in the *Midst* of the *Quire*, which is more then the, *Letter* required. And this is the true meaning of those *Orders*, as appeares by (*k*) the generall practice, and the *Canons* in force. *That the ten Commandments be set upon the East-end of every Church, where the people may best see and reade the same*. Not just over the *middle* of the *Table* (*l*) running along the East-window *Altar wise*, (for then they must, in most Churches, be fixt in the very Glasse it selfe) but in any part of the *East-end*, *where* (*m*) *they may be seen and read of the People*. And so in B. *Sand's visitation* 130 of the *Queen*. the *Article* runs no more then thus, *Whether have you in your Church or Chappell the Table of the ten Commandments*? So that the very Church-painters cannot but have *Tanto di naso*, a nose as long as the *Rhinoceros*, in making them selves merry with the conceit of this Argument. The *Commandments* are over the *Table*; *Ergo* over the *side* of the *Table*. *Non sequitur*. They may be over the *End* of the *Table*. And that shalbe the end of my first answer. (*n*) P. 8. & 9.

(*k*) *Interpretatio practica* is to be considered in all things. *Post nat.* P. 66.

(*l*) *Canon.* 82.

(*m*) *Canon.* 82.

Secondly, how doth it follow, that (*n*) if the

Injunction require that the *Table* should be set in the place where the *Altar* stood, it must *stand along close by the Wall*? have you no better proof for it, (*o*) then that *Altars alwaies stood so*? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequele. For it might stand *above* the *steps*, with the *end Eastward*, and the *side Northward*, (*p*) *as it was in most places of* England, *when this* Letter *was written*, and yet obey the words of the *Injunction*, *and be in the place where the* Altar *stood*. If the *Injunction* had said, It was to be in the uery place of the *Altar*, it had not done your feat. For, as *Aristotle* tells us, *there is a double place*; there is (*q*) τόπος κοινὸς καὶ ἴστιος there is a place of the *Altar*, which might hold *more* then the *Altar* did; and there is a place, that holds (*r*) *just no more* in any dimension, then the thing placed. And the *Injunction* directed to her Majesties *Subjects*, and not to her *Methematicians*, is likelier to use the terme of a *common* and *ordinary*, then of a *proper* and *Mathematicall* place. This very *Injunction* saith in the next words, that *in the time of the Communion it shall be in the* Chancell. (*s*) The *Rubrick* saith, *in the* body *of the* Church *or* Chancell. The (*t*) *Canon* in force, ,in *the* Church *or* Chancell. All which are *common* and *Mechanicall*, and not *Mathematicall* places. And so the *place* of the *Altar* in this *Injunction*, is not all, and in all dimensions, but some part onely of the Room which that *Altar* filled.

(o) P. 19.

(p) P. 26.

(q) Natur. Auscult. l. 4. c. 4.

(r) Ὃς ᾧ βιβ' ἐχει θεῖν πλέον ᾖ σε. Ibid.

(s) Before the Communion.

(t) Canon 82.

But

But heere is not ſo difficult nether. The words are, *In the place*, UBI, *where the* Altar *ſtood*; as in the (*u*) *Orders* of *Tertio*, *where the* Steps *ſtood*. So that the *Injunction* doth not deſcribe the *Mathematicall* place, but the *Vbi* onely, and *artificiall* place of the *Altar*. And (*x*) *Scaliger* will tell you, that many things elſe may be in an *Vbi*, without levelling their length, breadth and thickneſſe to the equall dimenſions of a corporeall place. And therefore for the great paines you take with your line and levell, in finding *that the* Alter *takes up much roome to the* North *and* South, *which the* Table *placed end-ling doth not take up, and the* Table *much roome to the* Eaſt *and* VVeſt, *which the* Altar *did not*; you might have ſpared it all againſt the building of a new Pigeon-houſe. Your Chalk and Oker are quite waſht away with theſe diſtinctions. For I that am but a poore Countrey joyner, can ſet you up (if you pleaſe) a *Table* end-wiſe above the *Steps*, that ſhall be ſaid as properly to be in the *place where the Altar ſtood*, as to be in the *Church*, in the *Chancell*, or that paved ground where the *Steps* were a little before demolished. And thus the *Writer* of the *Letter* doth not play (*z*) *Faſt and looſe*, but *looſe* with you for altogether, diſſolving this *Vtopian* contraction that rumbled in your brain, without the helpe of *Antonius Zimarra* If you mean by *Altar-wiſe*, the *place*; ſomewhat may be ſaid for it; if the *Forme* of *Altar*, nothing at all in the *Injunctions* of 1559. Nor doth the *writer* of the *Latter* any where ſay, that (*a*) *the Queens Commiſſioners*

(*u*) *Alſo that the Steps, &c.*

(*x*) *Ex*) *Deſubtilit. exercit.* 359.

(*y*) *Pag.* 19.

(*z*) *Pag.* 18.

(*a*) *Pag.* 13.

missioners were content the Altars should stand; for my Copy hath it, (*b*) *the Queen and her Counsell*, her *Commissioners* having no hand at al in these *Injunctions*. So that your self is the (*c*) *Reus* in this Confession: either wilfully corrupting the text, or swallowing a Gudgeon presented by the transcribet. I am not salaried to defend the *Writer* of the *Letter* in all words and syllables; who (had he any ground given him by his Majesties Laws to turne him about) seemes unto me fully as forward, and farre more able to defend old Ceremonies, then you are. But I must say this (though both of you should be offended) that the (*d*) *Queen* and the *Counsell* do not, unto me, seeme to approve, but rather to disprove the standing of *Altars*, in this *Injunction*. They say indeed, that absolutely, and abstractedly from circumstances and considerations, it seemeth no matter of great moment, unto them, whether the Sacrament be administred upon the *Altars*, or the *holy Tables*, so as it be *duely* and *reverently* performed. *Duely* without turning it to a *Sacrifice*, as the *Pontificians* did: And *reverently*, without pulling it down to a *bare signe* and *Figure*, as the *Zuinglians* did. But taking the case not abstracted and naked, but cloathed and adorned with all its circumstances unto their consideration, they clearely resolve to put down the *Altars*, and set up the *holy Tables*, for two main reasons. (*e*) The first, for *uniformitie* of divine Service through the whole Realme. And secondly, for a *conformitie* with the Statute of 1° *Elis.* c. 2, to the which the *Queen* had but newly

pass'd

(*b*) The Queens most royall Majesty by the advice of her most honourable Counsell. *Preface to the Injunct.*

(*c*) P. 13.

(*d*) *The words be these*, In the other, (*that is* either) where of, saving for uniformity, there seemeth no matter of great moment, so that the Sacrament be duely and reverently administred.

(*e*) *In these words*, Yet for observatiō of one uniformity through the whole Realme, and for the better imitation of the Law in that behalf, it is ordered, &c.

past'd her *Royall assent*, when by the advice of her Counsell she published these *Injunctions*.

My third therefore and last Answer is this, That it had been (f) *ridiculous indeed to imagine*, that the *Queen* and her *Counsell* (the very flower and glory of both the Vpper and Lower house of Parliament) should in these *Injunctions* vary from the *Rites*, which they had but few dayes before prescribed to be used in the *Rubrick* of the Book of *Common prayers*. (g) where the Minister appointed to reade the Communion, is directed *to reade the Commandments, not at the end, but at the North-side of the Table*, (h) which implies the *end* to be placed towards the *East great VVindow*, as is was likewise practised in King (i) *Edwards* time, which the *writer* of the *Letter* (what shift soever the poore man made to get the *Book*) hath indeavoured to prove out of (k) *The Troubles at Francofurt*. It being very like, that *Cox, Grindall*, and *Whitehead* (who made halfe the (l) number of the perusers of the *Liturgie*, which was to be confirmed in the Parliament of *Primo*) would observe that Ceremony in placing the *Communion-table*, which themselves (at home & (m) *abroad*) had formerly practised. And that this was the last situation of that *Table* in King *Edwards* time, we may know from a servant in Ordinary of Queen *Maries*, from whom as I would be loath to receive matters of *doctrine*, so shall I never refuse to be informed in matters of *Fact*, consonant and agreeing to the *Rubrick* of our *Liturgie*. Considering, as the Poet saith.

(f) P. 22.

(g) *Letter* p. 21

(h) *Rubrick before the Communion.*

(i) P. 26. That onely was put in to shew that he had the Book entituled. *The Troubles of Francofurt.*

(k) P. 30.

(l) *Cambd. Elis.* p. 23.

(m) *Troubles of Francof.* p. 23. 24.

Fas,

Fas est ab hoste doceri.

(n) Miles Huggard in his book cal'd *The displaying of Protestants, Anno* 1556. *Pag.* 81. *So the Bishop of Lincoln to Bishop Ridley.* And yet whe your Table was constituted, you could never be content in placing the same, now East, now North, &c. *Act. & Monu. vol.* 3. *p.* 497.

(o) *Letter pag.* 71. 70.

(p) *Actor. Eccles. Mediol. sub Car. Borro. part.* 4. *Instructionum fabricæ & supellectilis Ecclesiasticæ, l.* 1. *c.* 11.

(q) *Pag.* 11.

(n) *How long were they learning to set their Table to minister the said Communion upon? First they placed it aloft, where the high Altar stood. Then must it be set from the Wall, that one might go between: The Ministers being in contention on whether part to turne their faces, either towards the West, the North, or South. Some would stand Southward, some Northward, and some Westward.* And this contention was determined (by the *Rubrick* still in force) for the *North-side* of the *Table*. Which in my opinion, confirmes very much the conceit of the *Letter*, seeme it to *Doctor Coal*, never so shallow. That the *Table* should stand above the *steps*, if there were any; That it should not stand along close by the wall; That having (unlesse it were a Monster) but two long *sides* (o) one of them should be placed towards the *North*, to obey the direction of the *Liturgie*. And for elbow-room, let him take his square & plummet again, wee'l finde him enough. (p) *when you build an high Altar, there must be from the foot or lowest degree thereof, to the Rails that enclose the same, eight cubits, and more, if the Church will bear it, that there may be room for the Clergie to assist (as sometimes is required) at solemne Masses.* When the *Altars* therefore, with their appurtenances, were taken down (for I will not offend those tender eares of his with the word (q) *Pulling* any more, though they deserve to be pull'd once again for this childish *Criticisme*) there was roomth enough to set a *Communion-Table end-wise*, in that very place whe the *Altar* stood

stood. Yet doth *Doctour Coal* hope (if his fire be of any activity at all) he hath burnt this doctrine to very dust, *erudito pulvere*, with the learned dust of his Geometry.

(r) *For there is no difference at all in this case, between the North-end and the North-side, which come both one. For in all quadrilateral and quadrangular figures, whether they be a perfect square, which Geometricians* (f) that is, *Peter Ramus*, and those that follow him; for the *Greeks* do call it τετράγωνον, and the *Latinists, æquilaterum*; which would not handsomely fit in this place, where the discourse is of a *long-square*) *call* Quadratum; *or a long-square* (*as commonly our Communion-Tables are*) *which they call* Oblongum, *it is plain, that if we speak according the Rules of Art* (as I hope we do not use to speak to poore *Subjects*, that are *penally* to obey Lawes and Canons) *every part of it is a side, howsoever Custome*(t) (Quem penes arbitrium est & jus & norma loquendi) *hath prevailed to call the narrower sides by the name of Ends. When therefore he that ministreth at the Altar, stands at the North-end of the same, as we* (that are not *Mathematicians*) *use to call it, he stands no question* (the right stile of a (u) *Geometrician*) *at the North-side thereof, as in property of speach we ought to call it. And this Interpretation of the Rubrick I rather stand to, because it is translated in the Latin Liturgie of* 2do *Elisabethæ*; ad cujus mensæ Septentrionalem partem Minister stans. *And I presume no man of reason can deny, that the Northerne end or side* (*call it which you will*) *is* pars Septentrionalis. And thereupon he throws down his *Gauntlet*, and

(r) pag. 23.

(f) *Geometr. lib.* 1. *Cap.* 2.

(t) *Horat in Arte Poetica.*

(u) Geometræ, qui se profitentur non persuadere, sed cogere. *Cic. Acad. Quæst. l.* 4.

(contrary to the *Proclamation*) challengeth in plaine termes the *trimme Epistoler*, to let him (if he can) heare in some reasonable time the contrary from him.

It is a Chartell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please, or otherwise to disgest, as his stomack and discretion shall best serve him. Let him meet the *Doctour*, if he dare; but yet happie he, if he do not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soul, when it is throughly plung'd in the studies of the *Mathematicks*. For as these learned men converse in abstracted notions (as the (x) *Thilosopher* tells ut) without any mixture with the mud of this world; so is their pleasure and contentment so pure and liquid, that it is a kind of (y) *Hony-combe without any Wax*, and a bowl of *Nectar* powred downe their throat without a crum of any diverting or distasting thought to interrupt them. Incomparable was the delight of *Euclide*, when he had found how to make but (z) a *Iacobs straffe*, which notwithstanding, I can buy for twelve pence. *Archimedes* wash't in a brazen Lavatory, cryes out in an extasie, *I have found it*. His men thought he had found a *Coronet of gold*, and it was nothing but the (a) *Coronet* or Circumference of the *Vessell*. But that sad youth *Pythagoras* went beyond them all, who having ever

(x) Ἐξ ἀφαιρέτεως. *Arist. de Anima, lib. 1. cap. 1.*

(y) Ἀκήρατοι νομαὶ τῶν μελιττῶν. *Plut. Non suaviter posse vivere juxta Epicurum pag. 1094.*

(z) Τὰ διοπτικά. *Plut. ibid.*

(a) Ἐκ τῆς ὑπερχύσεως τοῦ τοῦ στεφάνου μέτρησιν. *Idem ibid.*

ever been in all his Sacrifices, ἀνεπαχθὴς, far from any laviſhing humour, when he had found in a *Diagramme* an equality of ſome lines, or (as the *Doctour* calls them) of ſome *ſides*, in a rightangled *Triangle*, ἐθαύμαζε (ſaith mine (b) Authour) down went a whole *Ox* to the Gods for the Inſpiration. It is not therfore without a great deale of reaſon, that *D' Coal* doth thus triumph in this page, to have found, by his rare Invention and ſtudy in Geometry, *foure ſides* in a long *Table*, nor without ſome hope of having one day an *Altar* and a *Sacrifice*, for joy of the *Diagramme*. And ſurely well may he deſerve it, if at a *Table* that hath no *end*, he can Officiate at the *end* of the *Table*. Otherwiſe, to enform us that in every *Square* there are *foure ſides* (that is, (c) *foure lines*, as all *Mathematicians* define a *ſide*) I aſſure you, is no more, then a Child in his long coats was able to demonſtrate to the Divine *Socrates*. (d) Socr. *From what line, my Child?* Ch. *From this line.* Socr. *What, from this of foure foot long running from angle to angle?* Ch. *Juſt ſo, Sir.* So as the Gods deſerve nothing at all, no not that *holocauſt* mentioned in the beginning of the Book, of the *Doctours diſcretion* (which is a grain or two leſſe then nothing) for this poore and meagre invention.

And that I deale clearly in this point to the *Greeks* in the *Margin*, I will adde ſome definitions of an (e) *Engliſh* Gentleman of good eſteem amongſt the Learned. *Triangles are thoſe which are bounded with three right lines. Foure-ſquare figures*

(b) Porphyrius de vita Pythag. ab Holſtenio editus. pag. 24.

(c) Τετρά-πλευρα δὲ τὰ ὑπὸ τεσσάρων, Squares are figures compaſſed with foure right lines. Euclid. Element. ex Theon. comment. tranſlated by Dasypodius. Εὐθύγραμμα σχήματα ἐστὶ τὰ ὑπ' εὐθειῶν περιεχόμενα, Right figures are thoſe that are compaſſed with right lines. Ibid.

(d) Σ. Ἆρ' οὐ πᾶσα γραμμὴ; Π. Ἔστω, &c. Plato in Menon pag. 418. Puſionem quendam Socrates interrogat quædam Geometrica de dimenſione Quadrati. Cic. Tuſc. qu. l. 1. de Academicis Quæſt. l. 2. De Sphær.

are those which are bounded with foure right lines. Many square figures are those which are bounded with more right lines then foure, &c. If you speak therefore according to the Rules of Art, a *side* in *Geometry*, is a *line* or *length*; and *foure sides* are but *foure lengths*. But a *side* in the *English-tongue*, is a *long length* (as the *side* of a *man*, from whence the word is derived, is the *longest length* of a *man*) and the two *sides* of a long *Square*, the two *long lengths* of that *Square*; which to the *worlds end* will never be proved to be that *Squares End*. Your selfe confesse that *Custom* hath prevail'd to call the *narrower sides* (say you, I say, *Lines* or *Lengths*) by the name of *Ends*. And will you dispute out of *Geometry* against *Custom*? And that with people which are no *Geometricians*? (*f*) Then *Aristotle* shall tell you what you are. *You must not dispute in termes of Geometry, with those that verse not in Geometry: Otherwise, you will shew your selfe but a foul and sophisticall disputant.* Now *Points* and *Lines* are (*g*) *proper* to *Geometry*: (*h*) and so are *Triangles*, *Quadrangles* and *Quadrates*. And therefore these are not words for binding and *penall* Laws. *Loquendum cum Vulgo.* When you speak to the *People* of a *Side*, you must take a *Side* as they take it. (*i*) *We must take the words that are most usuall*, that is, *those of daily speach and communication*. If *Custom* have prevailed, it is too late to stop the current. *Custom* will carry it quite away from you: *Geometry*. And as you may see in the Margin out of *Tully* (one that understood prettily well the proper-

(*f*) Ὡς οὐκ ἂν εἴη ἐν ἀ γεωμετρήτοις περὶ γεωμετρίας ἀλαλεκτέον· λήσει γὰρ ὁ φαῦλος ἀλαζὼν ἑαυτόν. *Arist. Analyt. post. l. 1. c. 12*

(*g*) Ἴδια, *Arist Anal. post l. c. 10*

(*h*) *Iul Pollucis l. 4. c. 21. p. 212.*

(*i*) Opera danda est ut verbis utamur quàm usitatissimis. *Cic. 4. de Finib.* Usitata sunt ea, quæ versantur in sermone & consuetudine quotidiana. *Cic. ad Herenn. l. 4.*

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tie of ſpeach) there is no property of ſpeach, but in the ſpeach of uſe and *Cuſtome*. For otherwiſe every Art hath her *words of Art*; as (*k*) *Logick*; and what not? Nay the (*l*) great *Philoſopher* tells us, that if a *Muſician* propound his Probleme to a *Geometrician* in his own terms, hee'l go near to gravell him. If you pleaſe, wee'l try it a little. You are an excellent *Geometrician*, I perceive, and yet I ſhall preſent you with an *Epitaph* of a French *Muſician*, *Noel le ſueur*, written in terms of *Muſick*, which, for all your *Mathematicks*, you will never underſtand without the help of that *chauting Science*. Now if you may perchance have a *Crochet* in your pate more then I know of, be not deſcanting too faſt upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (*m*) *Chanter* of *Langres*, and is here faithfully tranſlated from the originall, who ever the Rhymer was.

(*k*) Dialecticorum quoque verba nulla ſunt publica; ſuis utuntur, Et id quoque commune omnium ferè artium. *Cic. Acad. quaſt. l. 1.*

(*l*) Ἢ ἐξ ἄλλης τέχνης, οἷον τὸ μουσικόν ἐστιν ἐρώτημα ἀγεωμέτρητον περὶ γεωμετρίας. *Analyt poſt. l. 1. c. 11.*

(*m*) *Les Bigarreures du Seigneur des Accords De Robus par lettres. ch. 3 p. 25. & 26.*

An Epitaph *of an excellent* Muſician, *faithfully tranſlated out of a* French *Authour.*

WEll couth he climb the ſcale of *Gamith Are*,
Till leaving *Quire*, and of a *Mood* to marry,
In this *imperfect Time* & uneven *Notchets*, (*Crochets*.
His houſe with *Minum's* ſwarm'd, his head with
Then prowles a *Long* the Countrey for relief,
Look't for a *Large*, but lighted on a *Brief*.
And from the *White Long*, and the ſacred *Altar*,
Deſerving *Duplas*, reap'd but *Seſquialtar*.

are those which are bounded with foure right lines. *Many* square figures are those which are bounded with more right lines then foure, &c. If you speak therefore according to the Rules of Art, a *side* in *Geometry*, is a *line* or *length*; and *foure sides* are but *foure lengths*. But a *side* in the *English-tongue*, is a *long length* (as the *side* of a *man*, from whence the word is derived, is the *longest length* of a *man*) and the two *sides* of a long *Square*, the two *long lengths* of that *Square*; which to the *worlds end* will never be proved to be that *Squares End*. Your selfe confesse that *Custom* hath prevail'd to call the *narrower sides* (say you, I say, *Lines* or *Lengths*) by the name of *Ends*. And will you dispute out of *Geometry* against *Custom*? And that with people which are no *Geometricians*? (*f*) Then *Aristotle* shall tell you what you are. *You must not dispute in termes of Geometry, with those that verse not in Geometry: Otherwise, you will shew your selfe but a foul and sophisticall disputant.* Now *Points* and *Lines* are (*g*) *proper* to *Geometry*: (*h*) and so are *Triangles*, *Quadrangles* and *Quadrates*. And therefore these are not words for binding and *penall* Laws. *Loquendum cum Vulgo.* When you speak to the *People* of a *Side*, you must take a *Side* as they take it. (*i*) *We must take the words that are most usuall*, that is, *those of daily speach and communication.* If *Custom* have prevailed, it is too late to stop the current. *Custom* will carry it quite away from you: *Geometry*. And as you may see in the Margin out of *Tully* (one that understood prettily well the proper-

(*f*) Ὡς οὐκ ἂν εἴη ἐν ἀ γεωμετρήτοις περὶ γεωμετρίας διαλεκτέον· λήσει γὰρ ὁ φαύλως διαλεγόμενος. *Arist. Analyt. post. l. 1. c. 12*

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(*i*) Operandia est ut verbis utamur quàm usitatissimis. *Cic. 4. de Finib* Visitata sunt ea, quæ versantur in sermone & consuetudine quotidiana. *Cic. ad Herenn. lib. 4.*

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tie of ſpeach) there is no property of ſpeach, but in the ſpeach of uſe and *Cuſtome*. For otherwiſe every Art hath her *words of Art*; as (*k*) *Logick*; and what not? Nay the (*l*) great *Philoſopher* tells us, that if a *Muſician* propound his Probleme to a *Geometrician* in his own terms, hee'l go near to gravell him. If you pleaſe, wee'l try it a little. You are an excellent *Geometrician*, I perceive, and yet I ſhall preſent you with an *Epitaph* of a French *Muſician*, *Noel le ſueur*, written in terms of *Muſick*, which, for all your *Mathematicks*, you will never underſtand without the help of that *chauting Science*. Now if you may perchance have a *Crochet* in your pate more then I know of, be not deſcanting too faſt upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (*m*) *Chanter* of *Langres*, and is here faithfully tranſlated from the originall, who ever the Rhymer was.

(*k*) Dialecticorum quoque verba nulla ſunt publica; ſuis utuntur, Et id quoque commune omnium ferè artium. *Cic. Acad. quaſt. l. 1.*

(*l*) Ἢ ἐξ ἄλλης τέχνης, οἷον τὸ μουσικόν ἐστιν ἐρώτημα ἀγεωμέτρητον περὶ γεωμετρίας. *Analyt poſt. l. 1. c. 11.*

(*m*) *Les Bigarreures du Seigneur des Accords De Rebus par lettres. ch. 3 p. 25. & 26.*

An Epitaph *of an excellent* Muſician, *faithfully tranſlated out of a* French *Authour.*

WEll couth he climb the ſcale of *Gamith Are*,
Till leaving *Quire*, and of a *Mood* to marry,
In this *imperfect Time* & uneven *Notchets*, (*Crochets*.
His houſe with *Minum's* ſwarm'd, his head with
Then prowles a *Long* the Countrey for relief,
Look't for a *Large*, but lighted on a *Brief*.
And from the *White Long*, and the ſacred *Altar*,
Deſerving *Duplas*, reap'd but *Seſquialtar*.

Base was his best *part*; yet his Neighbours say,
He sung the *trouble* till his dying day.
For *Conterpoints* and *Discords* much enquest
He made, till here he found his *pause* and *Rest*.
Time perfect had he had and more *proßation*,
He quite had chang'd the *plainsong* of the Nation.

Now all this is *canting*, not *chanting*, to an unmusicall man.

You are too much in your *Mathematicall* humour; as *Euclide* was before you: who passing through many countreys, and comming at the last to the banks of *Nile*, and finding there some *Diagrammes* in the sand, drawne by the *Egyptians* (*n*) (whom the often overflowing of that River had forced to the study of *Geometry*) is said to kneele down, and give the Gods thanks, that hee was entring into a countrey inhabited by *men*. As if they could be no *men*, that were not withall (*o*) *Geometricians*. I pray you therefore remember, that the *Rubrick* was written for the use of the *English*, not of the *Gypsies* or *Egyptians*. And for your directions hereafter, I will give you two Rules from two *Englishmen*, prettily well versed in *Lawes* and *Canons*, because I perceive you suspect and jeere the (*a*) writer of the *Letter*, as unskil'd in that kinde. (*b*) *Words should be taken* sensu currenti. *For use and custome is the best Expositour both of Laws and words.* If of all *Lawes* and *Words*, then most of all of the *Words of the Lawes*. That's the first. The second is to the same effect. (*c*) *The other is the common name*

(*n*) Cœlius Rhodigin. Antiq. lection. lib. 18. cap. 34. Nunquam non Collimitis pereuntibus Nili exuperantia. *Hieron. Card. Encom. Geometr.* (*o*) *Cardan. ibid.*

(*a*) The ablest Canonist no doubt in the Church of England. p. 50.

(*b*) *Vest. stat.* p. 92.

(*c*) Whitgift in his defence of the admonition, in 9 pag. 134.

custom-

customably used of the common people, who will not be taught to speak by you or any man, but keepe their accustomed names and terms. Though you will go neare to tell him for his good advice, (*d*) *that this was but his* Helena *to please the people.* Well, if one should invite the good Gentlewoman your wife to dinner, and bid her sit down at the *side*, meaning in your *property of speech*, at the *End of the Table*, he might upon the very naming of this word *side*, find his *Gossip* (peradventure) in the *Top* of the house. But to dally with you no longer; learned men in these very particular *Ceremonies* we have in hand, have appropriated the word *sides*, to the *long*, and the word *End*, to the *short length* of an *Oblong square*: So as they cannot now be otherwise (but *improperly*) used. What say you to *Gregory* the 13th, who renewed the *Calendar*? I hope he had about him all the best (*e*) *Mathematicians* of *Europe*, that could inform him what was properly to be called *a side*. And yet in his (*f*) *Pontificall*, he makes no more *sides* of an *Altar*, then of a *man*, to wit, a *right side* and a *left side*; calling the *lesser squares*, the *anteriour* and *posteriour* part thereof. What think you of Archbishop *Bancroft*, and the *Composers* of our *Canons* now in being? Did they use in those *Canons* a *property of speach*? Surely they were much too blame, if they did not. And they require (as we heard before) (*a*) *That the ten Commandments should bee set upon the East end* (not the *East-side*,

(*d*) *Pag.* 47.
(*e*) *Bullarii Tom.* 2. *p.* 456.
(*f*) *Pontific. Greg.* 13. *Venet.* 1582. *p.* 144. Et thurificat Altare undiq; ad dextrum & sinistrū latus, *Ep.* 142. In parte posteriori, & parte anteriori Altaris. *And it is so likewise in the* Pontificall *of* Pius Quartus *printed at* Venice, 1561 *pag* 133. *Above all this, see* Act. & Monum. *vol.* 2 *pag.* 700. *Of B.* Ridley. And in the Church of *Paul* brake down the wal, standing then by the high Altars side. And when the *Altare Sanctum* at S. *Denis* in *France* was opened by the Abbat *Suger*,

there was found S *Iames* arme *en la partie anteriour*, in the anteriour part: S. *Stephens* at the right, and S. *Vincents* at the left side of the Altar. *Du Breul Theatre des Antiquitez de Paris. lib.* 4 *pag.* 1102 (*a*) *Canon* 82.

of

of every *Church and Chappell*. And for the words of the *Latin Liturgie* of 2° of the *Queen*, that translates it, *ad mensæ Septentrionalem partem* (which (*b*) *Mocket* likewise follows in his Book) it helps the *Doctour* nothing at all, but to shew his want of *Logick* and *learning*. For beside that that Book is recommended onely (*c*) to a few *Colleges*, and not unto the *Church* of *England*, and was never confirmed by *Act of Parliament*, or King *Iames* his *Proclamation*; *Walter Haddon*, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the *Genus* for the *Species*, which in an Argument will by no means endure a (*d*) *Reciprocation*, as freshmen know in the Universities. I do presume, gentle *Doctour*, *that no man of reason can deny but that every* End *is a* Part: but I hope a man may stoutly deny that every *Part* is an *End*, and yet with the help of a warm Night-cap keep his Reason safe enough. Every *side* of a man is a *part*: but he that will say that every *part* of a man is a *side*, hath neither head nor brains of his own, nor hath he ever studied *Vesalius* his *Anatomy*. So that your Argument is troubled with a *Pleurisie* and some *stitches* in the *side*, which must be cur'd; otherwise *you have reason*, S^r, *to expect yer long to heare some news from the trimme Gentleman*. Your *Eve*, S^r,

(*e*) (—*Illa tuum, Castrice, dulce latus*)

was taken from your *side*: (And thereupon, by the (*f*) *Thrisians* and *Sicambrians*, a *Wife* is to this day call'd a *side*.) But she was not taken from (*g*) *every part* of a man. Tell her, that she was taken

(*b*) *Politia Eccles. p.* 221.

(*c*) Quoniam intelligimus Collegia utriusque Academiæ, Collegium item novum prope *Wintoniam*, & *Ætonense*. Q. *Letters patents*, 6. *April.* E. *l.* 2.

(*d*) Ἐπὶ πλέον γὰρ τὸ γένος τοῦ εἴδους λέγεται. *Top.* 4. *c.* 1.

(*e*) *Martial. epigr. lib.* 6.

(*f*) *Martinius in Lexic. verbo* Latus.

(*g*) Si ex posteriori parte eduxisset, nimiò plùs mulier vilis extitisset; si ex anteriori, quasi viro adversariam ethnxisset. *Gennad. in Caten. Lippom in Gen. c.* 7. *fol.* 74. Nè a t Domina, si de Capite; aut Ancilla, si de Pedibus. *Hugo de S. Victore.*

ken from your *Heels*, & you shall quickly find her (if she be metall'd) about your *Eares*. So in this particular; when you officiate at the *end* of the *Table*, you may officiate at a *part* (and well enough, for ought the *writer* of the *Letter* saith to the contrary) but you cannot officiate at that part of the *Table*, to the which by the *Rubrick*, confirmed by *Act of Parliament*, you are litrally directed and appoynted. Besides that, there is in this Latin translation more to be considered, then you are aware of. The *Calendar* there is full of *Saints*, and some of them got into red scarlet; there is an innovation in the *Obits* and *Exequies*, which is fain to be warranted with the *Queens* (*b*) espe ciall *Non obstante*. And what needed this to yong Scholars, that mean't not to die so fast, but desired no more then leave to pray in *Latin*, to be better acquainted with books in that Language? Lastly, there were so few Copies of this *Latin Liturgie* printed at the first, that Dr *Whitaker*, when he was but yet a very yong man, was imployed by his *Vncle* the *Dean* of *Pauls*, to translate it againe into (*i*) *Latin*. VVhich had never been, unlesse the other version was at that time, either exhausted or misliked. Set all these to gether, and compare the yeare of 30 and 40 of the *Queene* (for so long it may be yer the *Book* wa printed) with the doings at the *Councell* of *Trent*, with the *Popes* endeavers to *excommunicate*, & the *Emperours* to *protest* this yong *Princesse*, and you shall finde a probable reason that this *Liturgie* should be tansl ted, rather to complie with the (*k*) *forreign*, then to reigle and direct the *English*

(h) peculiaria quædam in sunebraibus & exequiis decãtanda, quæ Statuto non obstante, &c. *Q. Letterpatnt*,

(*i*) Latinitate donâsse fertur (*The book is extant in* 8o.

omnem ratio nem publicarum precum & totius Liturgiæ formam præscip tam. *Aschamus in vita Whitakeri. Oper. tom.* 1. *pag.* 699.

(*k*) See *the History of the Cou. of Trent. lib.* 8. *pag.* 727. Item *Cambd. Elis. pa.* 41.

Churches. And so much by way of Answer to the second Argument.

3. The third and maine Argument of Dr. *Coal* is this: (*l*) *That his sacred Majestie* (whom God long preserve *hath hereupon alreadie declared his pleasure, in the Case of* S. Gregories, *and thereby given encouragement to the Metropolitanes, Bishops, and others Ordinaries, to require the like in all the Churches committed to them.*

(*l*) p. 63.

If this were true, it might very well serve for a VVall of brasse to keep off the tonges and pens of all the *Clergie* & *Laity* of *England*, from intermedling in this Theme or Question any more. For who could have so steely a brow, as to outface such a sacred Sentence; especially in a matter of a nature indifferent, and acknowledged by all Laws divine and humane, to depend immediately upon the *Royall decision*? But it is most untrue, that, *his Majesty* hath declared in that *Act* one word of his pleasure *Hereupon*, that is, against the Contents of this *Letter*; although it was (if I be righly informed) either punctually read, or opened very fully, unto his most excelent *Majesty* at that *Hearing*. But this *Pamphleter*, whose whole *book* is but a *Libel* against a *Bishop*, and every *page* thereof a *malicious falsification* of some Authour or other, had this height of impudency onely left to ascend unto in the conclusion of his worke, *ponere os in cælum*, to outface heaven it selfe, and misreport the justice of so divine a *Majestie*. For if you abstract from this *Declaration*, which this bold man hath printed for an *Act of Counsell*, the *Allegations* (which he

he calls the *Relations*) of both parties, and his *Majesties* just pleasure for the dissolving of the Appeale; the remainder will prove a full confirmation of this *Letter* he so much frets against; and a most condigne reprehension of that Squirrel-headed yong man, that without consent of his *Fellow-minister*, and in contempt of his *Diocesan*, and all that populous *Parish*, would throw the *Communion-table* out of doores, and build him a close *Altar*, out of faction and singularity. *His Majesties* Rescript, *Mentis aureæ verba bracteata*, fit to be written in plates of gold, is this, and this onely, concerning the poynt in controversie.

And likewise, for so much as concerns the liberty given by the said Communion book, or Canon, for placing the Communion-table in any Church or Chappell with most conveniency: That liberty is not to be understood, as if it were ever left to the discretion of the Parish, much lesse to the particular fancy of any humorous person, but to the judgement of the Ordinary, to whose place and function it doth properly belong to give direction in that poynt, both for the thing it selfe, and for the time, when and how long, as he may finde cause. P. 55.

With this Sentance I will conclude the Chapter: And will not presume with any (*q*) *mortall* discourse of mine, to prophane such *heavenly* expressions. Here is more then I could say; here is as much as I could thinke. Here is no *Altar*, no *Altar wise*, no *fixing in the East*, no *stepping*, no *mounting*; but all left to the *Law*, to the *Communion-book*, to the *Canon*, and to the *Diocesan*. And therefore if this do not defend the *Writer* of the *Letter* (if he

(*q*) Né quid, post illud divinum & immortale factum, mortale faceret. *Plin. in Panegyr.*

(r) pag. 3.

prove a (r) Dioceſan *waiting to his own private* Pariſh-Prieſt) *par my & par tout*, (as our *Common Lawyers* uſe to ſay) from the firſt word to the very laſt therein contained, let him get him another Champion, and remaine undefended for me.

(ſ) Virgil. Æneid. 1.

——(ſ) *Si Troïa dextrâ*
Defendi potis eſt, etiam hâc defenſa futura eſt.

CHAP. III.

Of the Epiſcopall, *and* Presbyterall *or private Miniſters power, in matters of* Ceremony. *What influence the* Piety of the times, *or the* (*ſecret*) good work now in hand, *can have on this ſubject.*

(a) A ceromatenos Aphe excepit. *Senec. Epiſt* 57. Haphe, pulvis quo inſpergebantur luctaturi. *Muratus in locum. Sic Ovid.* Ille caves hauſto ſpargat me pulvere palmis.

AS the (a) ancient *wraſtler* in the *Olympick* Games finding his adverſaries members ſo ſlick and ſlippery with oile and ſweat, ai it was impoſſible to lay any fixed hold upon them, uſed to powder them ouer with a kind of duſt, whereby to procure himſelfe a ſurer gripe and faſtning: So this *Pampbleter* having ſlipt, and glided (as it were) thoſe poore Reaſons he hath into all the ſeverall parts of this *Libell*, ſo as it is impoſſible to refute them without committing as many Tautologies as he uſeth himſelfe; I have thrown this Method like a kind of Pin-duſt upon thoſe naked limbs, that I might get ſome hold of him, and trie whether he be as ſtrong and manly, as he is fidging and ſlippery in his Refutation. As therefore I have in the laſt Chapter reduced into

to

to a body all the *Regall*, so I intend to do in this, all the *Ecclsiasticall* power, that the poore fellow conceives to be any way opposite to the *Letter* confuted. I must therefore fall a picking of them up, like so many Daisies in a bare Common, here and there one where I can finde them.

First, the setting of your *Table Altar-wise* being now exacted from you by your *Ordinary: This Case* (saith (*b*) he) *requires more of your Obedience then Curiosity. And should we all be so affected as to demurre on the Commands of our Superiours, in matters of exteriour order, & publick government, tell we are sattisfied in the grounds & reasons of their Commands, or fly of from our duty, we should soon find a speedy dissolution both of Church and State You know who said it well enough*; Si ubi jubeantur, quærere singulis liceat, pereunte obsequio imperium etiam intercidit. (*c*) *Now the Ordinary of his own Authority can (if he please) so appoynt and direct it.* Beside that, *his* (*d*) *Majestie hath given encouragement to the Bishops and other Ordinaries* (whereof I have shewed the contrary in the precedent Chapter) *to require the like in all the Churches committed unto them.*

(*b*) pag. 2.

(*c*) pag. 59.

(*d*) pag. 63.

Secondly, *The Vicar of* Gr. *himselfe* (*e*) *might desire to have an* Alter, i. e. *to have the Communion-table placed* Altar-wise *at the upper end of the Quire, or use the name of* Altar *for the* holy Table. (*f*) *Because, for any thing the* Canon *tells us, the* Vicar (who is never nam'd or dream't of in the *Canon*, or articled unto concerning this particular in either the *Diocesan* or *Metropolitan* Visitation) *was to have a greater hand in ordering of the said* Table *then the Bishops immediate Officers, the* Churchwardens, *were*

(*e*) pag. 9

(*f*) pag. 10.

or ought to have, as one that better understood, what was convenient in and for Gods Service, then they did or could. Nor did the Vicar *any thing against the* Canon (as he did not by taking his Mournings draught before he went about it) *in causing the* Table *to be disposed of to a more convenient place then before it stood in. Onely this* Epistoler *is pleas'd to countenance the Vestry-doctrine of these dayes, in which the Churchwardens and other Elders* (that grow in the *Doctours* barren wit: never dream't of in the *Letter*) *would do all, leaving their Minister* (God blesse good holy Church-men from such a misadventure) *to his studies and meditations.* A thing more fitting for S. *Basil* or S. *Barnard*, then for a *Vicar*, who was never intended for a *looker on* or a *dull spectatour* of their active undertakings in removing (when they are commanded by the *Ordinary*) a joyned
(g) pag. 11. *Table.* (g) *For the Curate being once appoynted as a principall man to take* Altars *down*, who but he should set them up? *It is true indeed that the Bishop of the Diocese is the man, to whom by right* (and by the *Liturgie*) *the ordering of these things doth belong; but then it is as true* (or if it be not true, as it is most false and foo-
(h) Title pag. lish) yet (saith the (h) *judicious and learned Divine*, Dr *Coal*, alias *Firebrand*) *it is more fit, that he should send his resolutions to the Priest, then to the* (I know not what) *people*, a kind of *Myrmidons* swarm'd out of the *Doctours* fancie, and never mentioned in the *Letter* confuted. And to say that they are the *Dioceſans subordinate officers* in this kind, is another *smack of the Vestry-doctrine*; And placed there on front, to delight the people, encouraged thereby to contemn their *Parsons*, who are left to meere

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contemplative Meditations, and not employed (as they should be) in removing and providing of *Frames* and *Tables*. And therefore, O bloudy Prelate, to gore thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissaries* and *Officialls*, concerning *Bells*, *Frames*, *Bell-ropes*, *Beeres*, *Schovells*, and *square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations! *Parce precor stimulis.* Oh be not so hard-hearted and merciless (*i*) to advance on this sort the *Authoritie of the Churchwardens so high above their Ministers*. Especially (*k*) seeing the *Vicar in correspondence unto former practice* (some 80 yeares before). *thought the place where formerly the* Altar *stood to be fittest for it. Which he knew better then this extravagãt* Epistoler, (*l*) *though the* Epistoler *seem to be a* Diocesan, *and the other a private* Parish-priest *in his Iurisdiction.*

(*i*) Pag. 48.

(*k*) Pag. 51.

(*l*) Pag. 3.

Thirdly and lastly, if both the *Ordinary* and *Vicar* (which is not to be conceived) should want a power to set the holy Table *Altar-wise*, (*m*) what can be said to that *uniformity of publick order, to which the piety of the times is so well inclined?* What say you to the *good work* which is now *in hand*? Shall such (*n*) *a poore trifling piece of work as this*, discountenance these sublime intentions? *Non finam, non patiar, non feram.* And thus our *Coal* sparkles and layes about him.

(*m*) Pag. 4. & 28.

(*n*) Pag. 3.

But surely these demonstrations were born in *Thebes*, and not in *Athens*, and being of the true *Cadmean* brood, do kill and destroy one another;

——— (*o*) *suóque*
Marte cadunt subiti per mutua vulnera fratres.

(*o*) Ovid. Metamorph. lib. 3.

For

For if the *Vicar* had power to transpose *Tables*, and set up *Altars* without and contrary to the will of his Ordinary, why should he not (in the name of God) *demurre upon the Commands of his Superiour in matters of exteriour order*, & bid a *Fico* to your first Argument. But if upon his first *demurre* in this kinde, *imperium intercidit*, the Empire Ecclesiasticall is at an end, what shall become of the lusty blad that understood himselfe better then this extravagent Ordinary, and of your second kinde of Argument? Mary then, if the *piety of the times*, the *devotion* of some judicious particulars, and a *good work*, as yet in Abeyance and pendant in the aire, but ready yer long to fall upon our heads, shall become the Square and *Canon* of our exteriour order in the Church; *Barbara celarent*, talke no more of *Mood* and *Figure*, for I would not give a button for all your *Syllogismes*. So that these *Thebane* Arguments, that drow their first breath.

(p) Iuven. Satyr

(p) *Vervecum in patriâ crassoque sub aëre*, ——

(q) Pallas adest motæ quæ jubet supponere tarræ Viperis dentes. *Ovid. Metam. l. 3*

are but a kind of Sheeps head sodden in the woolI, and will do the *Writer* of the *Letter* no harm at all; being made of the (*q*) tusks, though of a Serpent indeed, yet of a dead *toothlesse* Serpent. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their Callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would he were with Master *Cotton* in the *New*, as unworthy of that most happy

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gouern ment, which (by the fauour of God and the King) all the Laitie and Clergie doe here enioy in the *old England*. but yet they never had, or challenged unto themselues any such exorbitant power over their Clergie, and ouer the *Laws* and *Canons* established (especially over *Acts of Parliament*) as this *Iudicious and learned Divine* (as he writes) but indeed most injudicious and trifling Novice (as he proves himselfe) doth attribute unto them. Did ever any Bishop covet to commaund his Clergie, as a Generall doth his Armie in a drunken mtiunie, by *Martiall Law*? And yet this is the very (r) President he cites out of *Tacitus*. No, no, Bishops haue ever gouerned their Clergie by *Cannon Law* and not by *Cannon shot*. *God hath appointed them to governe both the Preists and the People subjected unto them eccording tocertaine dovine and humane Lawes, and that with a power of* Moderation, *and not* Domination, saith a great [s] Prelate of this Church. Sitting in *Synods* they might heretofore judge of *Canons*, but in their *Chaires* they are not to judge *of Canons* but *according to Canons*, saith the *Father* of all the *Canonists*. Otherwise why are the [u] *Appeales* by Canon Law as ancient in the Church of God, as the Canons themselues? But because it is possible a Prelate may propose unto himselfe, some *peevish*, *wrangling*, and *waspish humor* of his owne, in stead of a *Canon*? No ecclesiasticall judge whatsoever is to guide himselfe by his [x] *owne sence*, *but by the authoritie of the Canons*. It is true indeed, that our reverend Archbishops and Bi-

[r] *Vino graves* They would know whither *Varius Crispinus* did drive those Cartloadi of Armour. *Tacit Histor. l. 1. c. 83.* accoroing to *Gruterus*

[s] *Bis. de Perpetua Gubern. c. 14. p. 352.*

[t] *Gratian, part. 1. dist. 4.*

[u] *Concil. Nicen. c. 5.* Μὴ κεφαλὰ φιλονεικία οὐ τὴν τοιαύτη ἀνοδία. *And therefore they may* conqueri de judiciis suorum Episcoporũ. *Concil. Afric. sub. Aug. Can.*

[x] *Extra de Constitut. c. 1.*

shops here in *England*, had a power (in *Synod*) to make *Declaratories* and *Revocatories* of their *Common Law*, (as they terme it) to set penalties where they were wanting, and aggravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himself, but still with this *y proviso*, that they do not overthrow the *jus commune*, and crosse the generall Lawes of Gods Church. But this power they had heretofore, it being now quite taken away by z King *Henry* the Eighth. And that not for the reason some have given thereof, a because the state of the Clergie was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there where as great b *Royalists* in those dayes as in any age sithence whatsoever) but for the reasons I gave in the Chapter before; that these *Ecclesiastical Iurisdictions*, were the native *Roses*, and *Lilies of the Crown*, not first prickt in by *Gardiner* the Bishop, but grafted and deeply rooted in the same by the *first* c *Gardener* we read of from the very beginning. So that the power of making and executing such *Canons* being ceased, if the Ordinaries now command, where there is no Law or former *Canon* in force, it layes a burden and grievance upon the subject, from which he may appeale, as being a thing unjust, and d consequently of a nature whereunto obedience is no way due. Nor do our reverend Bishops otherwise conceive it. e VVhatsoever by the Laws of *God*, the *Prince*, or the *Church*, is once constituted, is no longer to be mooted upon, but

y Lindwood in c. Presbyt. *verbo* Iuramento, *de Majorit. & obedient.* *& 25. H. 8. c. 19.*

a Considerations of the Government of Bishops.

b Cùm esset Ratisponæ, nec adhuc Episcopus aut Cancellarius, dicebat fuisse in arbitrio Regis statuta abrogare & ritus novos instituere. *Calvin. in Am 1 c. 7. v. 13.*

c Genes. 2.

d Lindwood in Quia inconveniens.

e Bis. de Perpet. Eccles. Gubern. c. 14. p. 341.

absolutely obeyed by all inferiours. And what *God*, the *King*, and *Church* have directed, is not to be put to *deliberation*, but to *execution*. And f another learned man saith truly, that we make not the power of the Bishops to be *Princely*, but *Fatherly*, and *dirigible by the Lawes*. And Master g *Hooker* gives the reason hereof: *When publike consent of the whole hath established any thing, every mans judgement being thereunto compared is private, howsoever his calling be to some kind of publike charge*, Now it is true as h Dr. *Coal* noteth, that in all doubts that may arise how to understand, do and execute the things contained in our *Liturgie*, a *deciding power* is left to the *Bishop* of the Dioceſe, to take order by his discretion for the quieting of the same. But it as true, that *Coal* dasheth out with an *&c.* the main Proviso of this power; i *So that the same Order be not contrary to any thing contained in this Booke.* And therefore it is untrue what he saith in the end of his Pamphlet, *That the ordinary hath an Authoritie of his own (as he is Ordinary) to place the holy Table in one or other situation, more than what is given him (in case of doubt and diversity only) by the foresaid Preface.* All which I have opened the more at large, to shew the raw and indigested Crudities, that this *judicious Divine* imposeth upon us; not that I would advise any Clergy-man, of what degree soever, to oppose his Ordinary, either in this, or any other particular of so low a nature. Far be it from me to do so. That is a Doctrine

f *D. Field of the Church. l. 5. c. 27.*

g *Preface to his Workes.*

h *P. 13.*

i *Preface before the Book of Com. Prayer.*

——— *nigro carbone notanda,*

to be defended onely by *D^r. Coal.* I say, that all Commands of the *King* (for this Fellow jumbles again[k] the *King* and the *Bishop tanquam Regem eum regulo*, like a *Wren* mounted upon the feathers of an *Eagle*) that are not upon the first inference and illation (without any *Prosyllogismes*) contrary to a cleare passage in the *Word of God*, or to an evident Sun-beam of the *Law of Nature*; are precisely to be obeyed. Nor is it enough, to finde a remote and possible inconvenience, that may ensue therefrom; (which is the ordinary objection against the book of *Recreations*) For every good subject is bound in [l] Conscience to beleeve and rest assured, that his *Prince*, (environed with such a *Counsell*) wilbe more able to discover, and as ready to prevent any ill sequele that may come of it, as himself possibly can be. And therefore I must not by disobeying my *Prince*, commit a *certain Sinne*, in preventing a *probable* but *contingent inconveniency*. And then in the next place, for the *Bishop* or *Ordinary*: If he command according to the Laws and *Canons* confirmed, (for otherwise he is in his *Eccentricks*, and moves not as he should do) why then, in such a case as we had even now, that is, a Case (m) of *diver-*

k P. 2. *Should we fly off from our duty at sight of every new device, we should soon find a speedy dissolution both of Church and State.*

l *We would not have our Subjects so much to mistake our Judgement, so much to mestrust our Zeale, as though We either could not discern what were to be done, or would not do all things in due time.* K. Edw. Proclam. before the Cõmun. 1548.

m *Quid si dubitet subditus, utrùm quod præcipitur sit contra Deum vel non? Respõdeo, Debet obedire.* Summ. Rosell. Sũm. Angel. Sũm. Sylvest. in verbo *Obedientia. Quoties subditus convenienti inquisitioni certificari non potest, obedire debet; & obediendo excusatur; etiam si dubitet an agat contra præceptũ Dei vel non.* Sylv. ex Raimundo. Vide Pedro de Ledesma. Sum. part. 2. trat. 15. c. 1. So in the Partidas. Part. 1. tit. 23. Ley. 11. *En esto es es tenudo el menor de fazer la voluntad de su mayor* (that is) *The lesser in this case is to follow the Will of the Greater.* See thẽ for the Canon Law. Hostiens. Sum. lib. 1. de majorit. & obed. Gl. in c. *ad Aures.* De tempore Ordin. in Gl. 2. & Gl. 1. in c. *Qui contra morem.* 3. dist. & text. cum Gl. in c. *Admonendi* Dist. 2. q. 7.

sitie

ſitie, Doubt and *Ambiguity*, he is punctually to be obeyed by thoſe of his juriſdiction, be they of the Clergie or of the *Laitie*. I ſay in matters of *doubting* and *Ambiguity*, where the inferiour ſhall be approved of God for his duty and obedience, and never charged as guilty of Errour, for any future inconvenience. The exceptions from this Rule are very few; in caſes onely, when the Commaund of the *Ordinary* doth expreſſly oppoſe(n) an *Article of Beleiſe*, one of the ten *Commundements*, or the generall *ſtate and ſubſiſtence of Gods Catholick Church*. In all other Caſes whatſoever that are dubious, the inferiour is bound to beleiue his ſuperiour, the moſt wiſe and learned of all the (o) *Ieſuites*. This point well poiſed and conſidered, would clear a world of Errours both in Church and Common wealth. And therefore I will ſet downe in the Margent ſome of my beſt Authors that confirm it. I haue not heard (I proteſt ſincerely) of any Lord *Biſhop*, that hath exacted of his Dioceſſe the placing of the *Holy Table*, as this man would haue it, and do beleiue this paſſage of his to be rather a *Propheſie*, what he meanes to do when he comes to his *Rochet*, then a true *Hiſtory* of any *Dioceſan* that hath acted it already. But how ſoeuer, as long as the *Liturgie* continueth as it is (without offence to any man in place be it ſpoken) I had farre leiver he ſhould *obey*, then that he ſhould peremptorily *commánd*, in this kind of Alteration. And my reaſon for this, ſhalbe the reaſon and expreſſion of a wiſe and learned man, P *If it be a Law which*

n Summa Roſell, verbo *Obed.*

o *Tolet. Inſtruct. Sac.* de 7. pecc. c. 15. Gloſſ. in 1. Decret. tit. 11 c. 5. *Si dubium ſit præceptum, propter bonum obedientiæ excuſatur à peccato, licet in veritate ſit malum.*

P *Hookers Eccleſ. Pol: book 4. d. 14. p. 164.*

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[k] P. 2. *Should we fly off from our duty at sight of every new device, we should soon find a speedy dissolution both of Church and State.*

[l] *We would not have our Subiects so much to mistake our Iudgement, so much to mestrust our Zeale, as though We either could not discern what were to be done, or would not do all things in due time.* K. Edw. Proclam. before the Cõmun. 1548.

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[n] Summa Rosell, verbo *Obed.*

[o] *Tolet. Instruct. Sac.* de 7. pecc. c. 15. Gloss. in 1. Decret. tit. 11 c. 5. *Si dubium sit præceptum, propter bonum obedientiæ excusatur à peccato, licet in veritate sit malum.*

[p] *Hookers Eccles. Pol. book 4. d. 14. p. 164.*

the cuſtome and continuall practice of many yeares hath continued in the minds of men, to alter in moſt needs be troubleſome and ſcandalous. It amazeth them, it cauſeth them to ſtand in doubt, whether any thing be in it ſelfe by nature good or evill, and not all things rather ſuch as men at this or, that time agree to accompt of them; when they behold thoſe things diſproved, diſannulled, and rejected, which uſe had made it in a manner naturall. And ſo in all reſpect and humilitie to their high places and callings, I leave thoſe reverend perſons herein to their owne wiſdome and diſcretion.

But that *Monſieur* the *halfe-Vicar*, ſhould have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto ſtood in from the very firſt Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwiſe then a *Table*, and to be enabled to this by the *Canons*, and to be a *Iudge* of the conveniencie of the ſtanding thereof, yea a *more competent Iudge*, then the *Ordinary* and his *Surrogates*, and no way to permit the *Church Officers* to do what they are enjoyned by their immediate Superiours, is ſuch a piece of *Eccleſiaſticall politie*, as (were it but countenanced by many of theſe *judicious Divines*) would quickly make an end of all Diſcipline in the Church of *England*. Here is not only [q] I. C. but T. C. up and down, and *New England*, planted in the midſt of the *Old* O foolish Vicar of [r] *Boſton*, that would needs take Sanctuary as far as *America*, to ſhelter himſelf from Eccleſiaſticall Iuriſdiction! Whereas had he

[q] Pag. 3.

[r] Pag. 3.

he but made a permutation with his next neighbour, of the Vicar of *Gr.* and gotten but the acquaintance of these *judicious Divines* (as they pass'd by that Road) he might have done what he would in his own Church,

f *Ostendens digitum, sed impudicum,*
Alconti, Dasióque Symmachóque,

in despite of the Ordinary & all his Officers. I am afraid that these *judicious Divines* that tamper so much in Doctrine with *Sancta Clara*, and in Discipline with r *Sancta Petra*, u *Flood* and x *Lomeley*, will prove in the end but *prejudicious Divines* to the estates of *Bishops*, I am sure this *Tenet* is in the highest degree *Iesuiticall*, and that the solid Divines, both of ancient and later times, were of another opinion. y *To impaire the power of Bishops is no little sinne.* y *Let no man presume to dispose of anything belonging to the Church, without the Bishop* saith *Ignatius*. For he that doth otherwise, doth *tear*, (a as you would doe a bough from a tree) *the unitie, fodder*, and comely *order* that should be amongst Gods people. *Suffer nothing to be done in that kind without thine own approbation*, saith the same Father writing to a b Bishop. and this advice was so well approved of in the Primitive Church, that word forword it was inserted into the body of that famous Councell of c *Laodicea*, *Anno 364.* The word used both by *Ignatius* and the generall Councell is προσπιπτω, *to be active*

f *Mart. l. 6. Ep. 7.*
r *Notæ in Epist. Molin. ad Balf.*
u *His Book against Dr Kellison.*
x *Le Maistre Instaura. Episcop. antiqui statûs. c. 1. ad Lomelii.*
y Ἁμαρτία ὁ μικρῶν ἐστι Clem. Rom. Ep. ad Corinth. p. 5. Μηδεὶς χωρὶς τοῦ ἐπισκόπου πραττέτω τι τῶν εἰς τὴν ἐκκλησίαν. Ignat. Ep. ad Smyrn.
a Ἄσχιζε καὶ ὄπισθε μηδὲν πρᾶττε ὑμᾶς. Idem in Ep. ad Trallens. Ὑπὸ τῶν ἐπισκόπων ἐχόμενον τὸ τῆς Ἐκκλησίας σῶμα Idem epist. ad Ephes.
b Τῷ ὁμονοίᾳ μᾶλλον, ἢ τῇ ταραχῇ προσέχετε Ignat. Ep. ad Smyrn. Epist. ad Polyarp. Πολυκάρπῳ Ἐπίσκοπῳ, μᾶλλον ἔπεστι σοι ἡ ἐμοί
c Μηδὲν ἄνευ τῆς γνώμης τοῦ ἐπισκόπου Concil. Laod. Can. 57. Μηδὲν πράττειν ἄνευ τῆς γνώμης τοῦ Ἐπισκόπου. Codex. Canon. Eccles. Universi. Can. 1. c. 1

and

and stirring in these businesses. And therefore the
[d] Pag. 10. Priest must needs (in despite of our *Doctor* and [d] his Doctrine) keep him still to his *meditations*, and be *a looker on*, untell his Ordinary shall otherwise direct and appoint him. Especialy in the matter controverted which is *Erecting of Altars*. For the
[e] For the first; If you should erect any such Altar, (which I know you will not.)
[f] pag. 52.
Case must be taken as it is in the [e] *Letter* (and was in truth and verity) not as this poore Mooter doth [f] reasonably (that is *against all the Lawes of reasoning*) presume it. For to presume a thing against the words of his adversarie, is not to *take* a case, but to *make* a case; which wil be laught at In the Inns of Court. There were some Priests in *France* and *Germany*, that encouraged thereunto by the *Chorepiscopi* or *Conntrey-Suffragans*, did pre-
[g] Leo Epist. 88.
sume, in the absence of their Bishops [g] *erigere altaria*, to ereect Altars. And this about the time of *Theodosius* the yonger. But *Leo the great* tells them plainly, they had no more power to *erect*, then they had to *consecrate* an *Altar*; and that the *Novells* and *Cannos* Eccleiasticall did utterly [h] inhibite *single Priests* to do either the one or the other. Whereupon not many yeares after, about the time of *Iustinian* the Emperour, *Hormisdas* made an absolute decree to inhibite Priests to erect any *Altars* in this kind, under pain of deprivation, as we read in [i] *Gratian*, and elsewhere. VVhich places I do not (for all that) presse *dogmatically*, as conceiving the *Vicar* would be so absurd to *dogmatize* any such matter, as you perceive the *Writer* of the *Letter* seems to excuse him; nor was that the Errour of the *Germane* Priests: but

[h] Siquidem nec erigere iis altaria, nec Ecclesias vel altaria consecrare licet. *Vide Bin. Concil. general. Tom. 1. P. 990. 3. part. dist. 1.*
[i] Absq; Episcopi permissu in Ecclesia consecrata non erigatur altare. *Vide Bin. Conc. gen. Tom. 2. p. 368.*

I

I presse it only *historically*, to let you see, that if such a Rumour had been raised in the *Church* (as we all know the *Vicars* behaviour did raise in the *Neighbourhood*) 1100 yeares ago, what severitie they would have used to chastise the insolencie. And no marvell, if you consider well what I shall now represent unto you: That the very (*k*) *Romans* themselves, in the time of their Republick, would never assent that a *private* man should presume to erect an *Altar*. But that which I presse for doctrine is this. (*l*) That a *single Priest*, *quà talis*, in that formality and capacitie onely as he is a *Priest*, hath no *Key* given him by God or man, to open the doores of any (*m*) externall *jurisdiction*. He hath a Consistory *within*, *in foro Tœnitentiæ*, in the *Conscience* of his Parishioners, and a key given him upon his *Institution*, to enter into it. But he hath no Consistory *without*, *in foro Causæ*, in medling with *ecclesiasticall Causes*, unlesse he borrow a key from his *Ordinary*. For although they be (*n*) *the same* keys, yet *one* of them will not open *all* these *wards*: the Consistory of *outward jurisdiction* being not to be opened by a (*o*) *Key* alone, but (as you may observe in some great mens Gates) by a *Key* and a *staffe*, which they usually call a *Crosier*. This I have ever conceived to be the ancient Doctrine in this kind, opposed by none

(*k*) Video enim esse legem veterem Tribunitiam, quæ vetuit in jussu plebis ædes, terram, aram consecrare. *Cic. Orat. pro domo sua ad Pontifices, quæ est. Or.* 29.

(*l*) Illa potestas quæ est ligandi & solvendi in foro judiciali, datur in consecratione Episcopi; alia, in consecratione Sacerdotum, quando dicitur. *Quæcunque remiseritis, &c. Hugo de Sancto Victore apud Halens.*

(*m*) Sacerdotes non habent potestatem ligandi vel solvendi in foro Causæ, & tamen absolvunt in foro Pœnitentiæ.

Hal. part. 4. *q.* 21. *membr.* 4. (*n*) Licet si una potestas ligandi & solvendi hinc & inde, non tamen qui habet potestatem ejusmodi ad hunc actum, habet eam ad illum actum. *Alex. Hal. ibid.* Non est alia in essentia, sed in alium usum se extendit. *ibid.* (*o*) Quando consecratur Episcopus, non confertur alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i. e. ampliorem potestatem. *ibid. Sic. Estius in* 4. *Sentent. d.* 18. §. 2.

but professed *Puritanes*. They tell us indeed, that the Bishops power (p) was the poysonous *Egge* out of which *Antichrist* was hatched, that it is meere *tyrannie*, becaufe it takes all (q) to the *Bishop* and his *Officers*, and turnes the *Vicars* to *Soliloquies* and *Meditations*; whereas the (r) *Minister holdeth all his authoritie unto the spirituall charge of the house of God, even immediately from God himselfe, without dependance from King or Bishop*. But all learned men of the Church of *England*, that are truly *judicious Divines*, do adhere to that former doctrine. They (s) allow the Schoolmens *double power*, that of *order*, and that of *jurisdiction*; and the subdivision of this *jurisdiction*, to the *internall* and *externall*, appropriating this last to the *Bishops* only. They say clearly, that *all* (t) *consecrated persons have not the power of jurisdiction*; They aske you roundly, (u) *who shall judge what is most comely? Shall every private man? Or rather such as have chiefe care and Government in the Church?* And for the *Minister*, whom you would have wholly imployed, they conceive, that *generally he is a man*, (x) *though better able to speak, yet little, or no whit apter to judge then the rest*; and that to give him a domineering power in matters of this nature, were *to bring in as many petty Popes, as there are Parishes and Congregations*. But the *written* Law and *speaking* Law of this Kingdome, are above all testimonies that can be produced, the one appointing the (y) *Bishop of the Diocese* onely in the *Affirmative*, and the other *excluding* the particular (z) fancy of any *humourous persons* in the *Negative*, from assigning out these matters of *Conveniencie in Gods service*. And the

(p) *Altare Damasc. c. 4. p. 114*

(q) *Ibid. p. 113.*

(r) *Mr Hooker in his Preface.*

(s) *Dr. Field of the Church, l. 5. c. 27. pag. 498.*

(t) *Mr. Hooker in his Preface.*

(u) *Answer to the Admonition, Tract. 2 pag. 87.*

(x) *Mr. Hooker in his Preface.*

(y) *Pag. 11.*

(z) *Pag 66.*

the reason why this private *Vicar* should not (without farther directions) call the *holy Table* an *Altar*, is set downe in the *Letter*, but not touched by you, is a stronger one then your Head-piece is capable of. (a) *Because the Church in her* Liturgie *and* Canons, *doth call it a* Table *onely*. It seemes by you, we are bound onely to *pray*, but not to *speak* the words of the *Canons*. I have been otherwise taught by learned men. (b) That *where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reasons and conceits, to give it another Appellation.* (c) And that *every word hath that operation in construction of Law, that wee may draw our Argument from the words, as from so many Topick places.* Which the *Writer* of the *Letter* seems to do in this passage. The *Rubricks* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the Countrey, call it an *Altar*. The *writer* doth not deny but that the name hath been (d) long in the Church, in a *Metaphoricall* usurpation, nor would he have blam'd the *Vicar*, if he had in a Quotation from the Fathers, or a discourse in the Pulpit, nam'd it an *Altar* in this *borrowed* sense: but to give the usuall call of an *Altar*, unto that Church-utensill, which the Law (e) that alwayes speaks *properly*) never calls otherwise then by the name of a *Table*, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinitie; If the *Reading-pew*, the *Pulpit*, and any other place in the Church, be not as properly an

(a) Pag. 74.

(b) Vbicunque habemus legem vel canonem, non debemus allegare rationem, nisi lege vel canone deficiente. *Barbatus in Clement de Elect. c. 1. n. 11.*

(c) Verba aliquid operari debent. *c. Si Papa de Privileg. in 6. Et nota in margine, quòd argumentum à verbis valet.*

(d) *Letter* P. 75.

(e) Regula communis est. Quòd statutorum verba propriè intelliguntur. *Decius in lege, Non valet heres, de regulis juris.*

(f) Pag. 8.
(g) When the old Fathers called the Masse or Supper of the Lord a *Sacrifice*, they meant that it was a Sacrifice of laud & thanksgiving. And so as well the people as the Priest do Sacrifice. *Archb. Cranmer. Defence of the Sacram.* 1550. c. 16. fol. 115. *And again*, Christ made no such difference between the Priest and the Lay-man, that the Priest should make oblation and sacrifice of Christ for the Lay-man. *Ibid.* c. 11. f. 111.
(h) Ὄνομα, ἀπὸ τοῦ νέμειν, τὸ μερίζειν. *Etymolog.* pag. 620.
(i) Ὄνομα

Altar for *prayer*, *praise*, *thanksgiving*, (f) *memory of the Passion*, *dedicating of our selves to Gods very service*, and the Churches *Box* or *Bason*, for that *Oblation* for the poore which was used in the primitive times, as is our *holy Table* howsoever situated or disposed. Or if it be the *Priest* onely that can offer a *Sacrifice* (which in these *spirituall Sacrifices* we (g) utterly deny) what one *sacrifice* doth he inferre out of the *Collects* read by the Priest at the *Communion-Table*, which are not as easily deduced out of the *Te Deum*, or *Benedictus*, said in the *Quire* or *Reading-pew*? Is there no *praying*, *praising*, *acknowledging* or *thanksgiving*, *commemorating of the Passion*, and *consecrating of our selves to Gods service* in these two *hymnes*? And therefore if that be enough to make an *Altar*, and that these *judicious Rabbies* mean not somwhat else then for fear of our gracious *King* they dare speak out, this man must change the *Motto* of his book, and say, *Habemus Altaria*, we have 10000 *Altars*. Whereas no place in all the Church, doth offer unto us the body and blood of *Christ*, in the outward forms of bread and wine, beside the *holy Table* onely. And consequently if a *Name* be invented to (h) *divide* and *sever* one particular thing from another, or to (i) *help* us to the knowledge of a particular thing, or that a *name* be that which the (k) *Law* gives the thing, or that a thing cannot have two *distinct* and *proper* (however it may have twenty *Meta*[illegible]*horicall*) names; then surely a *Table* ought to be the *distinct* and *proper* (and so the *usuall*) a

rei, à juvando, quasi ὀνέομαι, cujus usu rem agnoscere. *Jul. Scaliger de Caus. Ling. Lat.* c. 76. Est enim instrumentum quasi quoddam cognitionis, Imaginem quandam ejus quod noscitur. *Ibid.* (k) Ὄνομα, ὁ νόμος διδοὺς.

Al

Altar but the *translatitious* and *borrowed* (and so the more *unusuall*) appellation of that holy *utensill*. So that the *Writer* of the *Letter* saith no more then this: If you have occasion (as the *Fathers* had) to amplifie and enlarge the excellencie of those Christian duties, *prayer*, *prayse*, *thanksgiving*, (at the time of the *Eucharist* especilly) *abnegation of our selves*, *almes-deeds*, and *Charitie*, and to shew unto your people, that these are the onely *incense*, now under the *Gospel*, which God accepts in stead of these thousands of *Rams* and *Odours* of *Arabia*, vanished with the *Law*: then in Gods name,

——*Fas usum tibi nominis hujus*;

you may use the name of *Altar* as the ancient *Fathers* do. But when there is no such occasion offered, and that you speak only with your *Neighbours* and *Church-wardens* about preparing or adorning the *Church-Vtensils*, what need you then tumble in your *tropes*, and roll in your *Rhetorick*, when the words of the *Canon* do far better expresse the duties exjoyn'd them by the *Canon*? As therefore you do not in common discoruse call the *Church* (as the *Puritanes* in *France* do) the *Temple*; the *Bells*, *holy Trumpets*; the *Quire*, the *Sanctuary*; the *Font*, *Iordan*; your *Surplice*, the *holy garment*; and your *Hood*, the *Ephod*: (although the ancient writers ordinarily do so) So when the *Rubrick* and *Canons* do call this sacred *Vtensill* a *Table*, and but a *Table*, do not you, to be noted only as a *Divine of great Iudgement*, that is, of *whyms* and *singularity*, correcting *Magnificat*, in the Articles of your (*l*) *Bishops* and most Reverend (*m*) *Archbishops*

(*l*) *Visit. of the Bishop of Lincoln. Ann* 1622. *touching the Church, Art.* 5.

(*m*) *Visit. of the Archbishops grace. An.* 1634. *Artic.* 1. *verbe* Imprimis.

(*n*) *Pag* 65.

bishops

Bishops Visitation, and in the very expression of the *King* himself, call it an *Altar*. And surely that *Vicar* that will not be taught to *word* it, neither by the *Law*, not the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the *King* himself, (o) *quitot imperat Legionibus*, is (as they were wont to call a stout Priest) a very *Thomas a Becket*, and fitter a great deal to officiate at *Bethlem* neere *Bishops gate*, then at *Ieruſalem*.

(o) *Pharorinus apud Gellium.*

Nor had the *Ordinary* been the wiſeſt man in the world, if having proper Officers of his own to execute all his Mandates concerning the outward *Vtenſills* of the Church, he ſhould have ditected his Commandments to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apoſtles* themſelves, that have turnd the *Parſons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. (p) *It is not reaſon we ſhould leave the word of God, to ſerve Tables.* The *Greek* word is a term of Law, διϰεῖν. which *Eraſmus* tranſlates a *Plea*, the *French* keep to this day an *Arreſt* or *Iudgement in Law*, as (q) *Budæus* was taught to enterpret the word by *Paulus Æmilius* the Frēch Hiſtoriographer. The meaning therefore of the Text is this, Let Dr. *Coal* find as much fault as he wil, that *Prieſts* are made *dull Spectatours* in theſe affaits; yet ſhal he never find any *Order*, *Arreſt*, or *Iudgement* in the Church of God, that *Prieſts* ſhould meddle with *Tables*: Becauſe from the time of this *Arreſt* and ſentence pronounc't by the *Apoſtels*, the *Deacons* have ever dealt therin, as (r) *Beza* himſelf confeſſeth, though he hopes (for otherwiſe it would

(p) *Act. 6. 2.*

(q) *Annot. in Pand. ex lege vltima de Senatoribus fol 75. p. 2.*

(r) *Annot. in Act. 6. v. 2.* Sic tamen, ut Presbyterio ſubeſſent.

would burst his heart that they were guided therein by the *Minister* & the *Elders*. But these *Elders* are no *elder* then *Calvin* and *Beza*. And who guided the *Deacons* we must learn of the *Elders* indeed. They were the *Eye*, saith (*s*) one; The *Eare*, saith (*t*) another; The *Ministeriall servants of the Bishop*, saith the (*u*) third Authority. Cleare it is, that from this time that the Apostles here

(*x*) *Iura ministerij sacris altaribus apti*
In septem statuere viris, ——

from these first *Deacons*, to our present (*y*) *Archdeacons* (in whose office the ancient power of the *Deacons* is united & concentred) *Incumbents* have bin excluded frō medling with the *utensils* of the *Church*, or *ornaments* of the *Altar*. So that the very *Altar* it self (with the Rail about it) hath been termed in the ancient Councells, (*z*) *The Diaconie*, as a place belonging (next after the *Bishop*) to the care and custodie of the *Deacon* only. Nay, so far were the Ancients frō making a *parish-Priest* a stickler in *Vestry-affairs*, that a (*a*) *Councell* saith clearly, That the *Priest* can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the Authority and Ministery of the *Deacon*. And to conclude this point with a president in this very particular: (*b*) It was the *Deacons* Office *Portare* (mark well the word against anon) to *move* and *remove* the *Altar* and all the implements belonging thereunto, saith S. *Augustine*. And if you object, that some question hath been made, whether that Book be S. *Augustines*; I answer, That he that made that question, concludes

(*s*) *Clemens Rom. in 1. Epist. ad Iacob. fratrem Domini.* Est enim Diaconus ipsius Episcopi oculus.

(*t*) Ἐγὼ ὁ Διάκονος τοῦ Ἐπισκόπου ἀκοή.
Clem. in Constit. Apostol. l. 1. c. 11

(*u*) *Concil Nicen. Can. 18.* Τῷ μὲν Ἐπισκόπῳ ὑπηρέτας εἶναι.

(*x*) *Arator lib. 1. in Act. Apostol.*

(*y*) They have in charge omnia ornamenta & utensilia Ecclesiarum. *Canon. Steph. de Langt. Lincoln. Lib 1. de Off. Archidiac.*

(*z*) Διακονικὸν.
Concil. Laod. Can 21. Concil. Agath. Can 66

(*a*) Sine Diaconis Sacerdos nomen habet officium non habet. *Conc. Aquisgr sub Ludov Pio, c 7.*

(*b*) *Lib. Quæst. ex utroque mixtim qu. 101.* Nam utique & Altare portarent & vasa ejus.

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(p) *Act.* 6. 2.

(q) *Annot. in Pandect. ex lege ultima de Senatoribus fol* 75. *p.* 2.

(r) *Annot. in Act.* 6. *v.* 2. Sic tamen, ut Presbyterio subesset.

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cludes

cludes withall. That if it was not written by S. *Auguſtine*, it was by an (*c*) ancienter Author then S. *Auguſtine*, and is evidence good enough for *matter of fact*, though peradventure not every where for *points of doctrine*. And as the *Archdeacon* is the *Eye*, ſo the *Churchwarden* (as ſlight an Opinion as you conceive of him) is the *Hand* of the *Biſhop* and the *Archdeacon* too, to put all (*d*) *Mandates* in execution, that may concerne the *Vtenſills* of the Church. I obſerve our *Latine Canons* in force, by calling him *Oeconomus*, do put him beſide the ſcorn this companion would throw upon him, by making him relate to that ancient Eccleſiaſticall Office, famous in the *Greek* and *Latine* Councells. It is true, he moves now in a leſſer Orb, yet with the ſame influence he did before. At the firſt they were, as they are now, *Lay-men*, ſome (*e*) *Domeſticks* or *kinſmen* of the *Biſhops*, who (*f*) managed all things belonging to the Church (being then matters of good moment and conſequence) according to the direction of the *Biſhop*. But becauſe all the ſtate of the Church, conſiſting in thoſe times moſt-what in goods and chattels ariſing from the devotion of the people, was thus tranſacted in (*g*) hugger mugger, *inter partes propinquas*, by parties ſo neare allied in referēces one to another, that it grew very ſuſpicious there might be foule play in the buſineſſe, that famous Councell of *Chalcedon* (*h*) ordered peremptorily,

(*c*) Ex qu. 44. colligitur eum vixiſſe ante Auguſtinum, & Her. *Cenſ. in Append. tom* 4 *Oper. Auguſtin. pag.* 426.

(*d*) Oeconomus, cui res Eccleſiaſtica gubernanda mandatur ab Epiſcopo. *Lindw. Conſt. l.* 3. *de Cleric. non reſid.* And therfore Church-wardens were call'd ἐγκεχειρισμένοι, men employed by him, *Concil. Gangr. c.* 7. and ἐπιτεταγμένοι, men ordered by the Biſhop. *ibid. c.* 8.

(*e*) Συγγενῶς τυχὸν, ἢ ἴδιοι θεράποντες. *Zonar. in Concil. Chalced. Can.* 26.

(*f*) Τὰ τῆς ἐκκλησίας διοικεῖν καὶ γνώμῃ Ἐπισκόπου. *Zonar. ibid* Τὸν λόγον τῆς αὐτῷ διοικήσεως παραθήσει τῷ Ἐπισκόπῳ, *Photius, tit.* 9. *cap.* 1. & *tit.* 10. *cap.* 1.

(*g*) Μή τινα ἔχοντα εἴδησιν. *Zonar. in Concil. Chalced.* (*h*) *Canon.* 26. Ἐκ τῶν ἰδίων κλήρων.

That

That these *Church-wardens* from that time forward should be *Clergie-men*, and more esloigned from the *Bishops* family. Yet did some continue of opinion, (this *Canon* notwithstanding) that *Laymen* were capable of the Office: so that in a very short revolution of time it reverted to the *Laity* for altogether. Now here in *England* it hath been ever held an ancient office, and much countenanced as well by the *Common* as the *Canon Law*: The *Church-wardens* being admitted in all ages, to bring their *Actions* at *Common Law*, for *trespasses* committed upon the Church-goods, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather then to his own most ancient Officers; to the *Archdeacon*, his *Officiall*, or next *Surrogate*, for the *designing*; and to the *Church-wardens*, for the actuall *placing* of the *Table* in the most convenient situation. And the Elders of the *Vestry* will be little edified with this doctrine, to be made but [m] ὄργανα ἄψυχα (as *Aristoteles* speaks) *dead* and *passive Instruments*, to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull spectator*, and hath no Sphere of *Activity* to move in, but is wholly left to his *private Meditations*. And [n] S. *Ambrose* indeed doth complain of the like complainers in his time, who held, that the study of the holy Scriptures was but a *dull and*

[k] *Balsam. in Synod. 7. Can. 11.*

[l] *Zonar. in Concil. Chalced. Canon. 26.*

[l] *11. Henr. 4. fol. 12. & 19. Henr. 6 fol. 66. &c.*

[m] *Arist. Polit. lib. 1, c. 1.*

[n] Nos autem otiosos nos putamus, si verbo tantùmodo studere videamur. *Amb. in Psal. 118. Oct. 11.*

*Baltas. Castil. Cortisano, l. 3.

idle kinde of employment. But then, *Matto Sancto Petro* (as the *Charletan* said when he saw the *Pope* in his *Pontificialibus*) O simple S. *Peter* in the sixth of the *Acts*, that thought it a far more laborious work, then all this moving and removing of *Tables*. [p] O soolish S. *Basil*, that bids his Clergie take especiall heed, that their *Martha* be not troubled with many things, O dull *Synesius*, that held it fitter for an [q] *Ægyptian* then a *Christian* Priest to be over-troubled with matters of wrangling. VVell *Doctour*, God help the poore *people* committed to thy Cure; they are like to finde but a sorty *Shepheard*: one that will be in the *Vestry* when he should be in the *Pulpit*; and by his much *nimblenesse* in the *one*, is likely to shew a proportionable *heavinesse* in the *other*.

p Regul. fusior. Reg. 20. Οὐκ ἐπῄνεσε τῆς Μάρθαν εἰς πολλὴν διακονίαν pag 445.

q Synes. ep. 57.

But now *ventum est ad Triarios*, we are drawing on to the maine of his Battell, and the very pith of his Arguments: *That the Writer of the Letter* [r] *doth not shew one footstep of Learning, or sincere affections to the Orders of the Church, because he did not* (in a private *Monition* written nine yeares before, *fore see and make way* [s] *for a great good work, and the piety of the times*, that were to follow nine yeares after. Alas! *Nè sævi, magne Sacerdos*: Do not lay all this load upon him, most *judicious Divine*. For, as you finde by your self, that can further see into things to come, that all *Prophets* are not *Ordinaries*, so consider, I beseech you, in cool bloud, that all *Ordinaries* are not *Prophets*. [t] *VVe may discern of things that* are,

r Pag. 3.

s Pag. 4.

t I. Henry Homard in his defensive, about the 25. leafe.

are, *by Sight*; *that* were, *by Memory*: [n] *but before the proof make shew, no man is such a Prophet of the* future, *that the knoweth which way to direct his instructions*, saith a learned and noble Writer, out of *Sophocles*. I am one, I thank God, that have *buenas entranas* (as the *Spaniards* speak) some good and tender *bowels* with in me, and do much pity the *poore mans* case, even by mine own. How could he possibly fore-see this great *Good work* or *Piety of these times*, *so many yeares before*, which I, opening my eyes as wide as I can, cannot discover at this very *instant*? VVhat is this *great Work* now in hand? VVhat new *Proclamation*, *Rubricks*, *Canons*, *Injunctions*, *Articles* are come (at the least into these parts) as any speciall *invitations* to the *piety of these Times*, more then were exhibited to the piety of all other Times, from the first beginning of the *Reformation*? [x] His Majestie heard the Cause in the yeare 1633; and in his *Royall decision*, he calls it not *Altar*, but *Communion-Table*, and leaves the *moving* and *removing* thereof to the discretion of the *Ordinary*. His *Grace*, the *Metropolitane*, visited these parts in the yeare 1634. and in all his *Articles*, doth not so much as mention the word *Altar*, but calls it (as the *Rubrick* doth) a *Communion-Table*; and puts his *Article* upon the *Church warden*, and not upon the *Vicar*, concerning the decent *site* and convenient *standing* of the *holy boord*. [y] *Whether have you in your Church, a convenient and decent Communion-Table?* &c. *And whether is the same Table placed in*

[n] Πρὶν ἰδεῖ, οὐ δεὶς μαντις τὴν μεγγοντον. *Sophocl. in Antig.*

[x] *Pag. 66.*

[y] *Articles to be enquired of in the Metropoliticall Visitation, for the Diocese of Lincoln, 1634. An. 1.*

 such

such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Ministery and the Administration, and that the greatest number may communicate? And whether is it so used (out of time of Divine Service) as is not agreeable to the holy use of it? &c. And his Lordship or *Diocesan* visiting the very next yeare, 1635. (as a burnt child, and dreading the fire) puts the same Article *in hac verba*, in the very front of his own Book. Sithence that time we have heard no Ring but of the lesser *Bells*, in this Tune. And [a] *one* of these I heare chyming at this very instant: *Whether have you in your Church a decent Table for the Communion, conveniently placed?* And all these concurring with the conceit of the *Letter*, in every particular; in the *name* of a *Communion-Table*, and not an *Altar*; in the *place* of the *Church* or *Chancell*, not of the *East-end* onely, in the *distinct* (not *confused* time) of *receiving* and *not receiving*; in the *Accompt* of the *convenience* of the *situation* to be rendred by the *Church warden*, not the *Vicar*; how shall I that live at this day (much lesse the *Writer* of the *Letter*, dead, peradventure, *nine yeares ago*) *reasonably* discover (to use your own phrase) that *Good work now in hand*, and the *speciall inclination of these times to a peculiar kinde of pietie*, differing from the pietie of former times, which under the peaceable Reignes of Queene *Elisabeth* King *Iames*, and King *Charles*, the Church of God, in these parts hath most happily enioyed? Surely, I

[a] *Articles to be inquired of in the Diocese of Lincoln. 1635. Artic. 1.*

[a] *Articles for the Visitation of the Archdeac. of Redford. 1636.*

do

do *reasonably* presume, that (these dreams of Dr *Coal* notwithstanding) [b] *The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and that* (in matters of this nature) *there is no new thing under the Sun.* Because wise men tell us, that [c] *change of Laws, especially in matters of Religion, must be warily proceeded in:* And because [d] *there is no manner of Reason, that the orders of the Church should so depend upon one or two mens liking or disliking, that she should be compelled to alter the same so oft as any should be therewith offended.* For *what Church is void of some contentious persons and quarrellers, whom no order, no reason, nor reformation can please?* I should therefore *reasonably* presume, that this *Good work in hand*, is but the second part of *Sancta Clara*, and a *froathy* speculation of some *few*, who by tossing the ball of *Commendations*, the one to the other, do stile themselves (by a kind of *Canting*) *judicious Divines*: Whereas they be (generally) as you may observe by this poore *Pamphleter*, *doctissimorum hominum indoctissimum genus* (as [e] *Erasmus* spake of another the like) men learned onely in un learned *Liturgies*; beyond that, of no *judgement* and lesse *Divinitie*. For who but one whose Ruffe (as Sir *Edward Coke* was wont to say) is *yellow*, and his head *shallow*, would propound these wild conceits of an *imaginary pietie of the times*, and a *Platonicall Idea* of *a good work in hand*, for a *Modell* to reforme such a well composed *Church* as the *Church* of *England*? And if any *Reformation* of the *name*, the *situation*, or *use* of the *Commun-*

[b] Eccles. 4. 9.

[c] Mr. Hooker Eccl. pol. l. 4. dist. 15. p. 67.

[d] Archb. Whitgift. Defence of the Answer to the Admonition, Tract. 2. fol. 86.

[e] In Colloqu.

nion-Table, were seriously in hand, what man of the least *discretion*, but would take the *Magistrate*, a long with him? f *The bounden dutie of Subjects is to be content to* follow *Authoritie, and not enterprising to* run before *it.* g For *if you let every Minister do what he list, speak what he list, alter what he list, & as oft as him list, upon a general pretense of a* Good work in hand, *or* the Pietie of the times, *you shall have as many kinds of Religion, as there be Parishes, as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversity of opinions.*

f Proclamation before the Communion, 1548.

g. Archbishop Whitgift, Answer to the Adm. p. 86. & 87.

But there is * *much* (you say) to be said in defence thereof, out of the *Acts & Monumēts*, & some *Acts of Parliamēts*. Much good do it you, with that *Much*, so as you eat cleanly, and do not slubber & slabber your Quotations of those *Books*, in wch all sorts of men are thorowly versed. First, *I. Frith* calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the *Reformation*, and when every man call'd it so. For he was h burned 4° *Iulij*, *1533*. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar.* VVhy man, *they* cal'd it so, not *he*. Those words are the words of the *Article* objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the leaf, and you shall heare him interpret himselfe. *I added moreover, that their Church (as they call it)* Their Church, *as they call it*; Their Sacrament of the Altar, *as they call it.* If you will know how *he* cals it, in that *dawning* of the *Reformation*, look upon the *Books*, pen'd by himself, not the *Interrogato-*

* Pag. 13. & 14

h Act. & Mon. pag. 12. fol. 309. & 310.

Ibid. fol. 308.

ries

ries ministred by Sr *Tho. More*, or some others. He calls it every where, [k] *The Sacrament of Christs body*. Nay he is not there content; but desires, that all the Church had call'd it otherwise. [l] *I would it had been call'd* (as it is indeed, and as it *was commanded to be*) Christs Memoriall. *And to call it a* Sacrifice, *is* (saith he) *just as if I should set a* [m] *Capon before you to break-fast, when you are new come home, and say, This is your welcome-home: whereas it is indeed a Capon, and not a Wel-come home.* And if you will beleeve his Adversary, [n] St *Thomas More, None spoke so homely of this Sacrament, as* I^r. *Frith, no not Friar Barnes himself. Making this Bridegrooms ring of gold, but even a proper ring of a rush* So that *vouz avez* I^r. *Frith.* Let him, in Gods name, come up to the Barre. The next man is I^r. *Lambert*. And he saith, [o] *I make you the same answer to the other six Sacraments, as I have done unto the Sacrament of the Altar.* But tell me (in my care) I pray you, How doth he begin that *Answer to the Sacrament of the Altar?* It is but 14 lines before in your [p] own *Book. Whereas in your sixth Demand you do enquire, Whether the Sacrament of the Altar, &c.* All these words of enquiry are *theirs*, man, not *his*. What is his Answer? *I neither can, nor will answer one word.* And so I^r. *Lambert* answers there *not one word* for you. Yea, but he doth in another place. *That* [q] *Christ is said to be offered up, not only every year at Easter, but also every day, in the celebration of the Sacrament; because his oblation once for ever made is thereby represented* This likewise is imagined to be spokē long before any *Reformation* takē in hād: For *Lambert* was also martyred *An* 1538.

[k] *Answer to M. Mores third book, fol.* 102.

[l] *Answer to M. Mores fourth book, fol.* 111.

[m] *Ibid.*

[n] *Answer to Frith's Letter, Oper. fol.* 353.

[o] Pag. 15.

[p] *Act. & Mon. part.* 2. *p.* 401.

[q] *Act & Mon. part.* 2 *p.* 335. *Anno* 1538.

But

But are you ſure theſe words are *his*? I am ſure you know the contrary, if you have read the next words following. *Even ſo ſaith S. Auguſtine.* The words are the words of an *honeſt man*, but your dealing in this kind is ſcarce *honeſt*. *Iohn. Lambert* doth qualifie them afterward; that *S. Auguſtines* meaning was, That *Chriſt* was all this, *in a certain manner or wiſe*. He was an *Oblation*, as he was a *Lion*, a *Lambe* and a *doore*: that is, (as we ſaid before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Altar*. *Voyz avez* an honeſt man, *Iohn Lambert*: But ſtand you by for a *Mountebank*, *Iohn Coal*. The next, is the moſt reverend and learned *Archbiſhop*, *who notwithſtanding his oppoſition to the Statute of the 6. Articles, yet uſeth the phraſe, or term of* Sacrament of the Altar, *as formely, without taking thereat any offence. Pag. 443.* And are you ſure he doth ſo in that page? Are you ſure of any thing? I am now ſure he names not that *Sacrament* at all, either in that page, or in any other near unto it. The *Treatiſe* there ſet down, is of *Iohn Fox* his compoſition, and ſet forth in his own name. It mentioneth indeed, in the Confutation of the firſt *Article*, *the Sacrament of the Altar*, but with ſuch a *peal* after it, as none but a mad man would cite him for this purpoſe. *[This monſtrous Article of theirs, in that form of words as it ſtandeth, &c.* And ſo the Lord *Archbiſhop* ſaith as much as *Iohn Lambert*, that is, *not one word for him*. The next in order is *Iohn Philpot*: whoſe ſpeach this cruell man hath ſore pinch't upon the rack, to

Pag. 15.

[Act. & Mon. 1. part. p. 443.

get

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* his (very near) as true a *Martyr* as the *man himselfe*. I am sure he hath lop't off the *Head*, that had a shrewd *tale* to tell, and the *feet* of his Discourse, which walk a quire contrary way to Dr. *Coals* purpose, leaving the Relation, like [t] *Philopœmenes* his Army, *all Belly*. The *Head* is this: *I must needs ask a Question of Dr Chedsey concerning a word or twain of your supposition (yours*, not *his owne, that is, of the Sacrament of the Altar; what he meaneth thereby; and whether he taketh it, as some of the Ancient Writers do, terming the Lords Supper the Sacrament of the Altar* (for the Reasons there set down and mentioned by Dr *Coal*) *or Whether you take it otherwise, for the Sacrament of the Altar which is made of Lime and Stone, over the which the Sacrament hangeth* And hearing they meant it is later way, he declares himself, *Then I will speak plain English, That the Sacrament of the Altar is no Sacrament at all.* How like you *Iohn Philpot?* You shall have more of him [u] *St. Austin with other ancient Writers do call the holy Communion, or the Supper of the Lord*, The Sacrament of the Altar, *in respect it is the Sacrament of the Sacrifice, which Christ offered upon the Altar of the Crosse: The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrament, hanging upon your Altars of Lime and stone.* Christoph. *No doth? I pray you, what signifieth* Altar? Philip. *Not, as you falsely*

[t] *Plutarch. in Philopœm.*

[u] *Act & Mon. part. 3. p. 571.*

take it, materially, *but for the Sacrifice of the Altar of the Crosse*. Christoph. *Where finde you it ever so taken*; Philp. *Yes*: Habemus Altare. Chrstoph. *well, God blesse mee out of your companie.* And I beleeve, so saith Dr *Coal* (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how he came to use the term of *Sacrament of the Altar*, to wit, out of S. *Austin*, and some other of the *Fathers*; he tels us, it was not by way of *Approbation*, but by way of *supposition*; and lastly, what he conceives of the conveniencie of the particular in Question, a *Materiall Altar*. And in another place he expresseth himself yet further; * *And as touching their* Sacrament *which they term* of the Altar ——— *They* term it so, not *he*. *Iury Philpot.* The next is Reverend *Latimer*; who *granteth* (saith he) *very plainly that the Doctours call it so in many places, though there be no propitiatory Sacrifice, but onely Christ.* Still this is not to prove (no not by one VVitnesse) what you undertake; That the *Martyrs* did call *this Sacrament* of them selves and their own expressions, *The Sacrament of the Altar.* This Reverend man saith that the *Doctours* call it so, and especially *S. Austin*, as he speaks a little before: *he* doth not call it so *himselfe.* And what doth he adde, concerning those *Doctours* that call it so, in the very next words to these which are quoted by you? speak truth, man, and shame the Divell; for he is the old *Clipper of speaches.* VVell, I must do it for you. *The Doctours might be deceived*

* Act. & Mon. part. 3. p. 553.

P. 16.

ved in some points: I beleeve them, when they say well; or, as it is in the Margent, *Doctores legendi sunt cum venia*, The *Doctours* must be pardon'd, if they sometimes slip, in their expressions. And this is all that you have gain'd by Reverend *Latimer*. The last you produce in this kinde, is Bishop *Ridley*. And he is for you *not onely but also*. First he saith, *that in the Sacrament of the Altar is the naturall body, and bloud of Christ*. But why do you leave out still those few words that go before? You know they are these; *To the Question thus I answer*. What is the *Question* then? Turn the leaf and look. *Article* 1. *We do object to thee, Nicolas Ridley*, &c. *That thou hast openly defended, that the true and naturall body of Christ is not really present in the Sacrament of the Altar*. What saith he? *To the Question I answer, That in the Sacrament of the Altar*, &c. So that the word is the word *articulared upon him*, not *his*. And he could not possibly avoid the repeating of it, unless he should *mutare terminos*, and so confound all method of Disputation. But in all his own *voluntary expressions* in all that *Conference*, he never calls it, *The Sacrament of the Altar*, but *the Sacrament of the Communion* onely. The which *Communion* he there affirms to be *onely a memory of Christs Passion*. What is the Doctrine I have all this while endeavoured to prove, to have no relation at all to a *materiall Altar*. In answering that place in *Cyrill*, objected by the Bishop of *Lincoln*, (whereby that *Bishop* would fain prove, that as *erecting of Altars* in *Britanny* did imply that *Christ* was

Act & Mon. part. 3. fol. 492.

come and *beleev'd* on in thoſe parts; ſo the *plucking of them down*, as B. *Ridley* had done, was ſufficient to imply, that *Chriſt* as yet was *not come* in the flesh.) he ſaith, as you ſay, *That the word* Altar, *in Scripture, ſignifieth as well the* Altar *of the Iews, as the* Table *of the Lords Supper*: alluding, without all queſtion, to *Hebr.* the 13. as *Philpot* but even now expounded that place. But that the Biſhop of *Lincoln* ſhould apply that *Altar* whereof S. *Cyrill* ſpake, to thoſe *materiall Altars* pull'd down in the *Reformation* under *Edw.* the ſixth, B. *Ridley* (in the midſt of his great *Affections*) could not heare without a little *ſmiling*. D. *Ridley ſmiling anſwered*. And then taking up his countenance againe, he tells him freely; That *the removing of Altars was done upon juſt conſiderations*; and, That *the Supper of the Lord was not at any time better miniſtred, nor more duly received, then when theſe Altars were taken down*. And would you know how he placed his *Table*, when theſe *Altars* were gone? "*When ſome uſed the Table Altar-wiſe, he determined, that to uſe it as a Table, was moſt agreeable to Scripture*". And as B. *Ridley* ſmil'd at the B. of *Lincoln*, ſo would the B of *Lincoln* (when he alive) ſimile heartily at you, that would bring ſuch a paſſage as this to defend your *Altars*

" *Act. & Mon. part. 2. p. 700.*

Having thus impannell'd his *Iury*, he begins to open his *Evidence*, for *the Sacrament of the Altar*, out of the *Laws* of the Land, 1o *Edv. 6. c. 1.* revived 1o *Eliſ. c. 1.* But with the ſame felicitie he produced thoſe worthy *Martyrs*, that is, to witneſſe

witneſſe point-blank againſt himſelf. For in this *Quotation*, he doth but peep over the Vicker, and touch upon the Title of the *Statute*: he dares not for his eares open the doore, and enter in to the *Body* thereof. It is enough for him, that in the *Title*, *The Sacrament of the body and blond of Chriſt* is (at that time before the Statute of the ſix *Articles* was actually repealed) ſaid to be *commonly called, The Sacrament of the Altar*. Therefore ſaith he, *That Name of the Sacrament of the Altar doth occurre in that Statute ſtill in force*. Firſt, I deny it to be the *Name* in that place, but the *Addition* onely of *the bleſſed Sacrament, of the body and blond of Chriſt*. *The Sacrament of the body and bloud of Chriſt* is the *Name*, and *true Name*; the other is onely an *Addition* [b] given unto this *Sacrament*, over and beſide the proper *name* thereof, whereby it might be *certainly known* in this dawning of the *Reformation*: the *darkneſſe* of *Poperie*, and the terrour of the *ſix Articles* being not as yet diſpelled from the beliefe or language of the fearfull multitude. So one *Hume* is ſaid to be at this time convicted before Archbiſhop *Cranmer*, for denying ſomewhat [c] *in the Sacrament (as is was then called) of the Altar*. *Then*; Then was a time, which the *Frenchmen* call [d] *Entre Chien & Loup*, ſo early in the Morning of out Religion, as a man could not (without ſome ſpeciall Character) diſcern a *Dog* from a *Wolf*; a *name* given by *God* himſelf from a *name* given by the *invention of man*, unto that bleſſed *Sacrament*. Secondly, I utterly deny, that the *Act of Parliament* takes

[b] *Expoſition of the Terms of the Law, p.12.*

[c] *Act. & Mon. part.2.p.655.*

[d] Pour denoter les tets de la nuict nous diſons entre chien & loup. *Puſq. des Recherches de la Fr. l.8.c.15.*

it for the *Name* : It takes it clearly for the *Nick-name* of that *Sacrament*. Come in with shame enough into the body of the *Act*, and see what *impoſture* you print for the people, *'The moſt comfortable Sacrament of the Body, and bloud of our Saviour Ieſus Chriſt, commonly called, The Sacrament of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the body and bloud of Chriſt.* Here is (I confeſſe) ſome ſtrife and contention about the *naming* of the Child. The *Commonaltie* and *Corruptions* of the time (and, as I ſhall ſhew anon the Courſe of the *Communion Law*) *name* it one way, the *holy Scripture* another way. And ſ if it were a matter *de ſtillicidiis* (as *Tully* ſpeaks) a matter of Cuſtome or Preſcription, that two or three *Good-fellows* might ceke it out with an *Oath* before a *Iury* of the ſame *feather*, I think it would go hard with both *Church* and *Scripture*. But in a matter of the moſt venerable *Sacrament* of the Chriſtian Religion, and before a *Learned and Iudicious Divine*, (as his beſt friend, his *Alter ego*, ſtiles him) me thinks there ſhould be no queſtion, but that the *holy Scripture* ſhould carry it quite away; and that *The Sacrament of the body and bloud of Chriſt*, *The Supper*, or *The Communion*, ſhould be the *right name*, and *The Sacrament of the Altar* the *Nick-name*, or vulgar Appellation onely of this bleſſed *Sacrament*. But a *penall Law*, as this is, was to take notice, not onely of the *proper name*, but of *every Appellation*, whatſoever the bleſſed *Sacrament* enjoyned to be had in reverence by that *Law*, was

a 10 Edw. 6. 1.

ſ Cic. de Oratore lib. 1.

at

at that time known by and discerned. [g] *A man may be known by twenty Names and yet have but one Name*, say the learned in our Laws: *The Sacrament of the body and bloud of Christ*, as by the *right name*; *of the Altar*, as a thing *known by*, saith the *Statute*. It is so called indeed, but not by the *Law of God*, nor by the *Law of Man*, but *commonly*, that is, by the *common Errour*, and *Popery* of those times. Learn *Doctour*, learn to language this *Sacrament* from a Prelate of this Church, from whom you may well learn as long as you live. [h] *The Sacrament* (*as you call it*) *of the Altar, Gaggers* of Protestants call it so, *Protestants* themselves do not. For there hath been much alteration in this Church and State, (God be praised for it) and all *in melius*, and all confirm'd by *Acts of Parliament* sithence that *Time*. [i] This very *Sacrament* was then commonly called *the Masse*, and allowed to be so called by [k] *Act of Parliament*, and in that Appellation appointed to be so sing or said all *England* over. I hope it is not so *Now*. [l] For *every person that shall now say or sing Masse, shall forfeit the summe of 200. Marks*, &c. And if Dr *Coal* shall report of me, that I have said *Masse*, when I have onely administred the *Communion*, I shall have against him my remedy in *Law*, as in a cause of foul *Slander*. And presently after this *Act* was reviv'd by Q. *Elisabeth*, there was at the same Session an [m] *Addition* made to the *Catechisme*, (and that likewise confirm'd by [n] *Act of Parliament*) whereby all the *Children of this Church* are punctually taught to Name our two Sacra-

[g] *Brooks Abridgements*, verbo Misnomee, *ex 1° Edw. 4. fol. 82.*

[h] *Answer to the Gaggar. p. 231.*

[i] *Rubrick before the Comm. in K. Edw. Liturgie of 1549. f. 121.*

[k] *2° & 3° Ed. 6. c. 1. & Injunct of K. Edw. Injunct. 21.*

[l] *23. Elis. c. 1.*

[m] *The later part of the Catechisme added in Q. Elis. her Liturgie.*

[n] *1° Elis. c. 2.*

Sacraments, *Baptisme*, and *the Lords Supper*. So that this *Iudicious Divine* was very ill *catechised*, that dares write it now, *The Sacrament of the Altar*.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as D. *Coal* doth expressely falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute*, which was made [o] *concerning the Sacrament of the Altar*. Having therefore clear'd the *Statute* it self from *naming* it so, the *Writ* will never be found guilty of such a *Misnomee*. But how many presidents of that *Writ* can this great *Lawyer* shew in the Book of *Entries*? However, it was high time for the wisdome of the *Parliament* to take some quick *Order* in this kinde, when they were resolv'd to revoke all [p] former *Laws* that commanded honour to the *Sacrament*, and yet found the unsufferable indiscretion of the *Zelotes* mounted to that height, as to dare to term the *Institution of Christ* (however disguis'd in this *Superstitious* habit) with those base compellarions of [q] *Iack of the Box*, and *Sacrament of the Halter*, on the one side, and then [r] *Bakers bread*, *Ale-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keep in force one *Branch* of those *two Laws* which were by and by to be *repeal'd*, (I mean, 2° *H. 5. c. 7.* and 25° *H. 8 c. 14*) which required *due reverence* to be performed to this *Sacrament*, they reserved the ancient *words* and *Additions*, not of the *people* onely, but of the *Common Law* it self, in the *Indictments for Lolardy*, as

o *Contra formã Statuti concernent. Sacros. Sacram Altaris.*

p 2° *H. 5. c. 7.* & 25° *H. 8. c. 14.*

q *Altare Damasc. p. 316.*
r *Defence of three Ceremonies, p. 270. Iewel, Art. 4. p. 282.*

as we may see in the Book of (*f*) *Entries*. And because this Sacrament was so *commonly* called, not onely in the Mouth of the *Church*, but in the Mouth of the *Law* it self, the Statute in the *head* of the *Act*, and *foot* of the *Writ*, gives it this *Addition* of *Sacramentum Altaris*. But this *Lollard Writ*, these threescore yeares, hath had (God be thanked for it) no more operation in *Law*, then the *Clause* against *Lollards* in the (*t*) *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent *Laws* considered) it ought to be issued *contra formam Statuti concernentis sacrosanctum Sacramentum Corporis & Sanguinis Dominici*; admitting the (*u*) *variance* by this matter *ex post facto*, as *men* and *Corporations* may do in some *Cases*. But being led by this *fellow* quite out of my *way*, I wholly submit my *Opinion* herein to the *Reverend* of that *Profession*.

I make haste therefore to return to the *Doctour* again, before he finish his Triumph over this *Section*, attended with *Trinces*, *Prelates*, *Priests*, and *Parliaments*, to confirm his *Altar* and his *Sacrifice*. Whereas in very truth all his Witnesses are *under Age*, and are not able to speak of themselves one word to his purpose. *Iohn Frith* (as you have heard) speaks by Sr *Thomas More*; *Iohn Lambert*, by S. *Austin*; Archbishop *Cranmer*, by *Iohn Fox*; *Iohn Philpot*, by the *ancient Writers*; B. *Latimer*, by the *Doctours*, who might be deceived; B. *Ridley*, by the *publick Notary* that drew the *Articles*; the *Writ*, by the *Act of Parliament*, and the *Act of Parliament*,

(*f*) Et docuerunt opiniones hæreticas contra fidem Catholicam Sanctæ Romanæ Ecclesiæ: viz. Quòd in Sacramento Altaris non est nisi panis Sanctus, & non caro & sanguis Christi, &c. *Rastall. Coll. of Entries, Endictment, c.* 11.

(*t*) Nostro ævo accipiunt alii Lollardos, pro institutæ religioni adversantibus, eòq; verus juramentum Vicecomitum ad prosequendos Lollardos juratorum hodie attrabunt. *H. Spelm. in verbo* Lollard.

(*u*) *Brooke Abridgement, ex* 2° H 6. 9. *And Cowell, in verbo* Variance.

liament, by *Vox populi*, and *common Report*. Not one of all these, that speaks of his *own knowledge*, as a *witnesse* ought to do. But this is some *Suſenbrotus* Figure, by which this *judicious Divine* uſeth to write in a different manner from all honeſt *Authours*; to make *one* man ſtill to ſpeak what was uttered by *another*. Thus he handleth the *Writer* of the *Letter*, in that ſimilitude (x) of *Dreſſers*, unmannerly applyed to the *Altar-wiſe-ſituation* of the *holy Table*. For although the *Writer* ſaith clearly, (y) *he likes that faſhion, he allows it, and ſo uſeth it himſelf*; yet if one *Prinne* hath printed it I know not *where*, or ſome *Country-people* ſaid I know not *what*, he muſt (in moſt *Oyſter-where* language) *pinne* it and *Prinne* it upon the *Writer* of the *Letter*. And if one *Biſhop of Lincoln*, the (z) *Topes Delegate*, and one *Dean of Weſtminſter*, Queen *Maries* (a) *Commiſſioner*, ſhall ſpeak irreverently of the *Proteſtants Table*; by this new *Figure*, *all Biſhops* and *Deans* of thoſe two places, muſt, untill the end of the world, be ſuppos'd to do it. And ſo muſt the *Biſhops* of *Norwich* be ever ſending forth *Letters of Perſecution*, becauſe (b) *Iohn Fox* obſerveth that *one* of *them* did ſo. It remaineth onely, he ſhould with the *Italian* (c) *Friar*, faſten upon *David*, (whom he hath reaſonably abuſed already) that he ſhould alſo ſay, *There is no God*, becauſe in one of the (d) *Pſalmes*, the *Doctours* own *Coſin*, the *fooliſh body*, hath heretofore ſaid it.

(x) Pag. 21.

(y) Letter 68. 69.

(z) Act & Mon. part. 3. p. 486.

(a) Act & Mon. part. 3. p. 44.

(b) In his Index referring to Act. & Mon. part. 1. pag. 870.

(c) Hen. Eſtienne Apol. d'Herod.

(d) Pſal. 14. 1.

CHAP.

CHAP. IV.

Of Bovving to the Name of IESUS. *Of* Sacrifice. *Of the Name of* Altar. *VVhether an* Altar *is necessary for all kinde of Sacrifices, &c.*

HE cannot ascend not so much as to this Discourse of the *Altar*, without *Bowing*; which makes him fall upon this (*a*) *Preamble* so impertinently. But let him *bow* as often as he pleaseth, so he do it to this blessed *Name*; or to (*b*) honour *him* (and *him onely*) in his holy Sacrament. This later, although the *Canon* doth not enjoyn, yet *reason*, *pietie*, and constant *practice of Antiquite* doth. The *Church-men* doe it in S. (*c*) *Chrysostoms* Liturgie, and the *Lay-men* are commanded to do it in S. *Chrysostoms* (*d*) Homilies. And if there by any proud Dames, *quæ deferre nesciant mentium Religioni*, *quod deferunt voluptati*, as S. (*e*) *Ambrose* speaks, that practise all manner of Courtesies for *Masks* and *Dances*, but none (by any means) for *Christ* at their approach to the *holy Table*; take them *Donatus* for me: I shall

(*a*) Pag. 4.

(*b*) Pag. 42.

(*c*) *Vet. Patr. tom. 2. p. 61.* Προσκυνήματα τρία ποιήσαντες.

(*d*) *Homil. 24. ad Corinth. Hom. 61 ad pop. Antioch vide Claud: de Sainctes de Ritibus Missæ*

(*e*) *De Virginib. l. 3.*

ſhall never write them in my *Calendar* of the Children of this Church. But what is this to *Dionyſius*? Yes, it comes in as pat as can be. He was ſerving his firſt (*f*) *Meſſe of Pottage*, and the *Biſhop* (as the ſaying is) got into it, and hath quite ſpoiled it, by warning a *yong man* (that was complain'd upon for being a little *fantaſticall* in that kinde) to make his reverence *humbly* and *devoutly*, that he might winne his people alſo to ſympathize with himſelf in that pious Ceremonie. But this is to *cenſure the heart*. No, the *Writer* goeth no further then the *outward action*: *ut audio, ſic judico*. In *that* he had heard ſomewhat to be amiſſe, and deſir'd (in a friendly manner) it might be reformed: But ſtill according to the *Canon*: Which requires it (*g*) *ſhould be done, as it hath been accuſtomed*, ſaith our *Canon*, referring to a former: *As it hath beene accuſtomed heretofore*, ſaith the (*h*) *Injunction*, referring to a time out of minde. It is not therefore enough to obey a *Canon* in the *matter*, if we obey it not likewiſe in the *manner*. Not to make a Courteſie, if it be not a (*i*) *lowly Courteſie*. Nor ſo neither, unleſſe it be *as heretofore hath been accuſtomed*. If we would preſerve *old Ceremonies*, we muſt not taint them with *new Faſhions*; eſpecially with *apiſh* ones. That reverence which the *Prieſts* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek* Liturgies, (*k*) μετάνοια, a modeſt and humble Bowing of the body: ſuch as in the primitive Church, the Chriſtians us'd in performing their Publick penance. And if we may believe their

(*f*) Pag. 5. That herb (according as the ſaying is) hath ſpoil'd all the Pottage.

(*g*) Can. 18.

(*h*) Q. Eliz. Injunct. Injunct. 52

(*i*) Injunct. 52.

(*k*) Chryſo. Liturg. πειθεν μετανοιαν εὐλαβῶς. Vet. Pat. Tom. 2. p. 84. Reverentia, ut vulgò loquun tur. Meurſ. in Gl. Gr.

their modern Divines, it was two-fold, a *greater*, and a *lesser* Reverence. The *greater*, when they bowed all their (*l*) Body, yet without bending of the knee, very lowly and almost to the earth. The *lesser*, with the inclination and bending of the Head and shoulders onely. Which or whether any of these were used in the Western Churches, and delivered over unto us, is not so certain. *An accustomed lowly reverence* to this blessed *Name*, we receiv'd from all Antiquitie, as appears by the *Canons* and *Injunctions*. And good reason we should entail it on our Posteritie. If this *yong man* faulted therein, he was much the better; If he faulted not, but was unjustly informed against, he was not much the worse, for being gently admonished. But behold, this *judicious* (*m*) *Censurer* of the Censurer of the *heart*, is now become himself a Censurer of the *spirit*. Comparing (an angry man would say, Blasphemously) the young mans *Bowing*, with *Davids dancing* before the Ark. Do you know with the (*n*) rapture of what spirit *David* did this? Surely S. (*o*) *Hierome* seems to imply, that *it was done with no other spirit, then the very same, wherewith Christ and his Apostles piped unto the Ievves, when they had not danced*. Besides that (*p*) the *people* were not scandalized in him (which is supposed to be our case) but *Michol* onely. And so much of your *Preamble*, that is, your *Pottage*. Now to your *more solid Meat*, if your *Book* have any of that kinde.

The *Writer* of the *Letter* had said, that *if* the

(*l*) *Marin. Crusius in Histor. Eccl. Turcogrec. ex Gerlach. p. 205.* Ποιεῖν μετανόιας μεγάλας μὲν τρεῖς, μικρὰς δὲ δώδεκα.

(*m*) *Pag. 5.*

(*n*) Si corripiatur eodem spiritu, quo David. *Martyr in 2. Sam. 6. 14.*

(*o*) *Comment. in Matth. lib. 2. in c. 11.*

(*p*) Etiam quia populus non scandalizabatur in illo, sed putabant eum magis dignum honore. *Tost. in 2. Reg. c. 6. q. 19.*

the Vicar ſhould erect any ſuch Altar, that is, a *cloſe Altar* at the upper end of the Quire, where the *old Altar* in *Q. Maries* time ſtood, *that then, his diſcretion would prove the ſole Holocauſt ſhould be ſacrificed thereupon.* Not onely becauſe his *diſcretion*, being of a very airy and thin ſubſtance, would quickly (as a *Holocauſt* ſhould do) vaniſh into *nothing*, but by reaſon that thereby he ſhould put himſelf into the very Caſe, that *Iſaac* conceiv'd his father to be in: (q) *Behold the Fire and wood, but where is the Lamb for the burnt-offering?* Becauſe the 31 *Article* having taken away the *Popiſh Lamb* (for the which that *old Altar* had been erected) as a (r) *Blaſphemous figment* and *pernicious impoſture*; the *Homily* had commanded us to take heed, we ſhould look to finde it in the bleſſed *Sacrament of the Lords Supper*: For there it was not: There was indeed in the *Sacrament* a *Memory of a Sacrifice*, but *Sacrifice* there was none. And we muſt take heed of quillets and diſtinctions, that may bring us back againe to the old Errour reformed in the Church. Whereof this was a principall part: That we ſhould not conſecrate upon profane *Tables* (as the (ſ) *Rhemiſts* moſt profanely term'd them) which relate to a *Supper*, but upon ſacred *Altars* onely, which referre to a *Sacrifice*. For ſo (t) Cardinall *Teveron* obſerveth, it is ever call'd a *Table*, when it points to the *Communion* or *Supper*; and an *Altar*, when it points to the *Sacrifice*. Now the *Homily* ſtating in one ſentence moſt of the Controverſies in this matter between us and the Church of

(q) Gen. 22. 7.

(r) B. of Articles, Artic. 31.

(ſ) In 1. Cor. 11

(t) Vn. S. Sacram. l. 2 Author. 10. c. 1.

Rome,

Rome, by an enumeration of opposit and distinct *species* (the one whereof, as in (*u*) *Logick* the nature of such is describ'd to be, if we make the Doctrine of our Church, we cannot without *implication* make the other) observes these foure contradistinguished *Tenets* or *Positions*: 1. We must make the Lords Supper fruitfull to us that be *alive*, not to the *dead*: both we of this Church cannot do. 2. We must receive it in *two parts*, not in *one only*: both we of this Church cannot do. 3. We must make it a *Communion*, or *Publick*, not a *private eating*, both we of this Church cannot do. 4. Lastly, we must make it a *Memory*, and not a *Sacrifice*: both we of this Church cannot do. And this is the passage cited by the *Writer*. *We must take heed, lest of a* Memory *it be made a* Sacrifice. What saith the *Dactour* to this? He saith, that by these words the *Church admits of a Commemorative Sacrifice*. Which is as much as (*x*) *Peter Lombard* and all his ragged regiment admit of. I am (as K. *James* of famous memory was wont to say) *a Slave to reason*, and must yeeld when ever I am thus summoned by it. I do confesse the man hath found a true and *reall Sacrifice*; but it is a *Bull*:

(*u*) τοῖς ἀννικειμένοις χρῆ διαιρεῖν. *Partib. animal. l. 1. c. 3.*

(*x*) *Lib. 4. Sent. d. 12. e. g.*

(*y*) *Taurum Neptuno, Taurum tibi, pulcher Apollo.* A very strange and hideons *Bull*, which this *Calf* makes the Church to speak unto her people in her publick *Homelies*. As we must take heed, good People, we apply not the Sacrament of the Supper to the *dead*, but to the *living*; receive it not under *one*, but under *both kindes*; Let not the

(*y*) *Virgil. Æneid. 1.*

Priest

Priest swallow up all, but take *our part* with him: So must we take especiall heed, lest of a *Commemorative Sacrifice*, it be made a *Sacrifice*. Which though it be not so fierce as *Pius Quintus* his, yet is a kinde of *Pious Bull*. But the Church in her (z) *Homily*, or any other publick writing, never speaks a word of any *Commemorative Sacrifice*, but of the *Memory* onely *of a Sacrifice*, that is (as she clearly interprets her self in the page before) of the *Memory of Christs death*, which she there affirms to be sufficiently celebrated upon a *Table*. And I shall be able to shew unto you, that it is call'd by S. (a) *Austin*, a *Sacrament of Memory*; by (b) *Eusebius*, a *Sacrifice of Memory*: which is the word in the *Homily*. You will not be able to shew unto me out of S. *Austin*, or any of the *Fathers* (although (c) Cardinall *Peron* affirms it to be sometimes used by them; which *Bellarmine* utterly denies (no, nor out of *Peter Lombard* himself (upon whose old rubbish they have built the distinction) and least of all (saith (d) *Chemnitius*, which *Bellarmine* also approves) out of *Scripture*; that it is call'd punctually a *Commemorative Sacrifice*. All that (e) *Peter Lombard* saith in a manner, is this, that it is call'd in the *Fathers* an *Oblation* and a *Sacrifice*, *Quia memoria est & representatio veri Sacrificii*; (f) not because it is a *true Sacrifice* (for you see those two terms are contradistinguish'd) but because it is a *Memory* and *representation of a true Sacrifice*. A *true Sacrifice* it is not (The Christian Church hath but one in that kinde:) but a *Memory onely* of

(z) *Book of Hom. pag.* 197.

(a) *De Civit. Dei. l.* 17. *c.* 20.

(b) Μνήμην μεγάλην θύματος. *Euseb. de Dem. Evang. l.* 1. *c.* 10 *ad finem.*

(c) *Replique a la Resp. pag.* 793. *Bellarm. lib.* 1. *de Missa. c.* 2.

(d) *Chemnit. Ex Conc. Trident. part.* 2. *Bellarm. l.* 1, *de Missa. c.* 2.

(e) *Sent. l.* 4. *dist.* 12.

(f) *Archb. Cranmer* Def. l. 5. contra Gardiner, *doth thus interpret it.*

of a true Sacrifice. So likewise S. g *Chrysostom*, when he had called it θυσιαν, a Sacrifice, eats up his word by and by, and addes (by way of *explication*, yea, and *correction too*, as h one observes; i *correction of that excesse of speach*, saith a Reverend Prelate of this Church; *That no man might take offense at the speach*, saith Archbishop k *Cranmer*) μαλλον ἢ ἀναμνησιν θυσιας, I should rather haue said, *a Memory of a Sacrifice.* You know best, saith *Casaubon* to Cardinall *Peron*, what weight and efficacie those little particles μαλλον ἢ, doe carry with them. I am sure, saith Mounsieur l *Moulin*, they vex the Pontifician not a little. Surely, if you put them in an even and unpartiall ballance, the name of *Sacrifice* will prove too light, and the *Memory of a Sacrifice.* onely will passe for the currant, and lawfull money. I know some few learned men of the reformed Church do use the name of *Commemorative Sacrifices*: but it is not with an intent to disturbe the Doctrine of Gods Church, as it is taught now; but to giue a candid and faire interpretation to those *wordes of Art*, by which this selfesame *Doctrine* hath been heretofore illustrated by the ancient Fathers. Besides that, our truly learned men do set downe precisely, that a m *Commemorative Sacrifice*, is not *properly* a *Sacrifice*, but (as K. n *Iames* took it rightly) *Commemoratio Sacrificii*, a *Commemoration onely of a Sacrifice*, which differs in *predicament* (then the which nothing can be more) from a true *Sacrifice.* And yet the most learned in this Theme

g *Chrysost. Homil. 17. in 3. ad Hebraeos*

h Sive explicationis, sive etiam correctionis loco. *Casaub. ad Per. Ep. p. 52.*

i *Rom. Sacrif. l. 6. c. 5. p. 443.*

k *Defence against Gardiner. lib. 5.*

l Ces mots sont fort exprez & greuvent aduersaires. *Resp. au Cardin. du Per. Controvers. 10. c. 2.*

m *Archb. Cranmar Def. against Gard. 5. Book. Episc. Dumelm. Rom. Sacrifice, l. 6. c. 5. p. 440.* Because the Eucharist being onely a *Commemorative*, cannot be a *proper Sacrifice.*

n Rex — hoc Sacrificiū nihil esse aliud cōtendit, nisi Cūmemorationē ejus quod semel in cruce, &c. *Casaub. Ep. ad Peron. p. 52.*

of our late Divines, ° Archbishop *Cranmer* doth refuse to tie himself to *Peter Lombard* in the Consequentes, however he doth sometimes use the terms of this Distinction. And therfore if a *Memory*, of a *true Sacrifice*, be all that he hath gain'd, which can be celebrated upon a *Table*, as well or better then upon an *Altar*, the *Vicars discretion*, and his *Champions* to boot, are not quite out of danger, to become the *Holocaust* of this new *Altar*. And herein because you appeale unto the *Homily*, to it you shall go; little to your comfort, I hope. The immediate words before these we spake of, are those of S. *Ambrose*. P *That he is unworthy of the Lord, that otherwise doth celebrate that Mystery, then it was delivered by him. Neither can he be devout, that doth otherwise presume then it was given by the Authour. We must therefore take heed, lest of a Memory*, &c. Now there is no one word in *Christs Institution*, that can probably inferre a *proper Sacrifice*: As our reverend q *Bishop* proves at large. Nor was there extant any one word of all these *Collects* of our own (or of any other *Liturgie* whatsoever) from whence you muster up your *unproper Sacrificies*, in the *Apostles* times. In which Age, they consecrated the *Sacrament* of the *Supper* with the short *Canon* of the r *Lords Prayer* onely; out of the which, you must bestirre you well with your Logick, before you can inferre all your *unproper* and *spirituall Sacrifices*. And if you should wring them all out of these *six Petitions*, yet will it not serve your turn, unlesse you prove that the *Lords Prayer* cannot

° *Def. of the 5. Book against Gardiner.*

p Indignus est Domino, qui aliter mysteriũ celebrat, quàm ab eo traditum est. Nõ enim potest devotus esse, qui aliter præsumit, quàm datum est ab Autore *Ambr. in 1. Cor. 11.*

q *Instit. Sacrã. l. 6. c. 1. p. 390.*

r Mos Apostolorum fuit, ut ad ipsã solũmodo orationẽ Dominicam Oblationis hostiam cõsecrarent. *Greg. l. 8. Ep. 7. Sic Durãd. Rationa. l. 4. Platin. in vita Sixti. Idem cit. ex Gregor. Ioan. 9. Papa. In vita Gregor. l. 2. & Rem. Rhenan. Præf. in Liturg. Chrysost. & Ambros. Pelargus in Proœm. in Liturg. Chrysost.*

not be said in *pew*, or *pulpit*, but at an *Altar* onely. But to deal clearly with you, and to come to the point. I do grant freely, that in the *Scripture*, and the ancient *Fathers*. we do meet with, not onely those *few* which you reckon up, but a great many more *duties* and *vertues* of Christian men, that are usually term'd by the Names of *Sacrifices*; howbeit (for the most part) they haue (as [f] *Bellarmine* observes) theire *Sirnames* also and *Additions* put unto them. The learned *Prelate* of our own nation reckons up sone *six* out of *Scripture*, and a great many more out of the ancient *Fathers*. And it is no marvell; For I could fill a page or two, if I list, with the like *Sacrifices*, out of the very *heathen Writers*. *Hold this the most glorious of all thy Oblations, if thou canst exhibit thy selfe unto the Gods, a most iust and excelent man*, saith *Isocrates*. *It were a pitifull case indeed* (saith [u] *Socrates* in *Plato*) *if the Gods should regard the Perfumes onely, and not the Soules and Vertues of mortall men*. Lastly, I will adde that most admirable passage of the *Poet*, applauded and commended vpon by [x] *Lactantius* himself. Let us sacrifice unto the Gods

[y] *Compositum ius, fásque animi sanctósq; recessus*
Entis, & incoctum generoso pectus honest.

I will likewise allow you, (which your indigested Meditations forgot to call for) that all these spirituall *Odours*, improperly called *Sacrifices*, are not onely stirred up, and made more fragant with the Meditation, but many times sown of seeds, and engendred at first by the secret operation of this

[f] In divinis literis opera virtutũ non vocantur absolutè Sacrificia, sed cum addito, ut, Sacrificium laudis, &c. *Bellar. de Miss. l. 1. c. 2.*

[t] Ηὐ δ' ἐτῶτο εἰ θῶμα κἀγγὶ ἰσον ὕαυ ως βεγτισόν *Isocx ad Nicocel.*

[u] Δεινὸν ἂν εἴμ — εἰ πᾶς ἐθῶ ἐκ τὰς θυσίας — ἄλλα ωἶ &c. *Plato de votis.*

[x] *Lactant divin instit. l. 6. c. 11.* Sentiebat nõ carne, opus esse ad placãdam cœlestẽ majestatem, sed mente sanctâ. *A Pers. Sat. 2*

this blessed *Sacrament.* Nay yet further; In contemplation of all these rare, and speciall Graces of the Spirit, wrought in our soules by meanes of the Eucharist, you shall not reasonable expect any outward expression of *reverence*, and *submission* to the *Founder of the Feast*, any *trimming* and *adorning* of the *Room*, and *Vtensils* prepared for this greate solemnitie, which I will not approve of, and bring the ancient Fathers along with me to do as much. I will allow [z] *Nepotian* to take especiall care that things be *neat*, and *handsome* in that blessed *Sanctuary*. I will encourage [a] *Melania* to beautifie that place, with the forbearance (if need be) of her chiefest *Ornaments*. I could say in a manner with that [b] *Italian* Prelate, that *God in that holy Table, which he finds full of dust, doth write down the sinnes of the carelesse Church-man.* But this I can by no means approve, which *Protestants* and *Papists* do joyntly deny, that ever *materiall Altar* was erected in the Church for the use of *spirituall* and *improper Sacrifices.* [c] *The Sacrifice which* Malachy *speaks of being the Sacrifice of praise and thanksgiving, all people offer unto God, as well as the Priest; be they at the blessed Sacrament, at Prayers, or at some charitable work, as any time, and in any place what soever*; saith Archbishop *Cranmer. If question be asked, Is there then no Sacrifices now left to be done of Christian people? yea truly but none other, then such as ought to be done without Altars. And these bee of three sores*, &c. For hee instanceth in three of those, which the Doctour doth instance upon in this Book;

Praise

z Erat solicitus Nepotianus, si niteret Altare, *Hierō. ad Heliodor. ep.* 3. c. 10.

a Παντα τα αὐτῆς τά σηφίν) ἠμιφόρια καλομματα τῆς θυσιαζῖ οις ἐδωρήσατο. *Pallac. Lausiac. hist. c.* 119.

b Iddio scrive in quella polvere i vostri peccati, O curatori d'anime, quando per lungo spatio rimano, *Freder. Borrom. Cardin. Ragionam. Synodal.* 31. *p.* 305.

c *Defence of his fifth book against Gardiner.*

Praiſe and thankſgiving, our Soules and Bodies, and *Oblations for the poore*: And then concludes; *Seing Chriſtian men haue no other Sacrifices then theſe, which may and ought to be done without Altars, there ſhould amongſt Chriſtians be no altars*; ſaith Bishop [d]*Hooper*. Preiſt, Altar, *and* Sacrifice *are Relatives, and haue mutuall and unſeperable dependance one of each other. So he, and truly. But you ought to take with you a neceßary Caution, obſerved by the ſame Cardinall, That an unproper Sacrifice cannot inferr a proper Altar*, ſaith the Lo. [e]Bishop of *Dareſme*; when he had ſaid a little before (moſt truly and learnedly) that a[f] *Commemorative Sacrifice* cannot be a *proper Sacrifice*: and therefore cannot inferre a *proper Altar*. Then for the *Pontificians*, they are all of this opinion; I will ſingle out a few of the Prime. *An Altar of ſtone is never erected to praiſe God, or ſay our prayers at*, ſaith g *Salmeron*. If not of *Stone* neither of *Timber*, for that makes not the difference. *There is none ſo blinde, but he may ſee that theſe Chriſtian duties, and Ceremonies may be performed to God without an Altar*, ſaith [h]*Bellarmine*. And he quotes to confirm this point, the teſtimonie of[i] *Calvin*; *They that extend the name of Sacrifice to all Ceremonies, and religious Actions, I doe not ſe what reaſon they can produce for it. To Sacrefices taken improperly and metaphorically, the circumſtances of Altars (which relate ſtill to true Sacrifices) are no way requiſite*, ſaith[k] Cardinall *Peron. would the Iews (who no doubt had Prayers and Oblitions) take them for Sacrifices, or build an Altar for them?* ſaith Dr *Kelliſon*, which puts me in minde

d *In his third, Sermon upon Ionas, preached before the king 1550.*

e *Inſtitut. l. 6. c. 5. 15 p. 481*

f Becauſe the Euchariſt being only cõmemorative, cannot be a proper Sacrifice, *p.* 440.

g *In Epiſt. ad Heb. c. 13. ad oct.av.*

h Quis enim nõ videt &c. *de Miſſal. l. c. 2*

i *Inſtitut. lib. 4. c. 18. 13.*

k Les circonſtances des autels, qui ont relation aux vrais ſacrifices, n'eſtoit point requiſe. *Replique, p. 790.*

l *Surveyl. 4.*

of one Argument, wherewith I will conclude this Passage. God would not suffer the first Age of the world, for 1650. yeares, to passe away without *Prayers, Praises*, and *Thanksgivings* unto him; but he suffer'd it to passe without any *Altars*: That of *Noahs* being the [m] *first* that ever was built, as learned men are of opinion. Therefore these duties may be still performed without *Altars*. And consequently, if after all this search in the *Collects* of the *Liturgie*, you can finde the *Vicar* nothing, but *Prayers, Praises, Thanksgivings*, and *Commemorations*; the *holy Table*, in the place where it stood, will serve for all these, without erecting or directing this *new Altar*. But what if I finde you severall *Altars* for all these spirituall *Sacrifices*, in the ancient Fathers, will you promise not to disturb the *peace* of the *Church* any more? Or if this be to much for you to perform, will you have a better opinion of the *Writer* of the *Letter*, and suffer the poore man to procure, if he can, so poore a *Vicaridge* as your *friends* was, to be quiet in? *Is it not a very little one?* It is but a piece of a piece of a piece of a *Benefice*: And therefore I will presume upon your kindnesse therein, and set you up all the *Altars*, that God ever required for these kinde of *Sacrificies*. That first, is the [n] *Councell of the Saints and the Church of the first begotten*; a most fitting place for the pouring forth of these Christian *duties*: And this is *Ignatius* his *Altar*. The second, is [o] τὸ γεμονικον, not the *minde* (as it is usually translated) but the *commanding and directing part of the reasonable soule*, from whence is sent forth those

[m] *Gen.* 8. Primum Altare erectum, *Bell. l.* 1. *de Missa, c.* 2. Le premier autel dressé. *P. Cotton. Genev. Plagiar. p.* 282. Primus Noah *Gen.* 8. fecit Altare, *Hospin. l. de Orig. Altar. c.* 6

[n] Βουλὴ ὁσίων, ἐπῄνεσε τῶν Μάρθαν εἰς πολλὴν δια- *Ignatius Epist. ad Eph. vide Nic. Vedel. Exercit.* 6. *c.* 1. *p.* 237. Βωμοὶ μὲν μθοῦ εἰδωλον ἑλένης ἀτῶ δὲ δῶκεν λένην ἀφελόρωτος ἔτυδ *Orig. contra Cels. Cels. lib.* 8. *p.* 404.

thoſe Odours of ſweet Incenſe, to wit, *Vowes* and *Prayers* out of a good Conſcience: And this is *Origens Altar*. The third, is the [p] *Righteous Soul*; the Incenſe whereof, is *holy invocation*: And this is *Clement Alexandrinus* his *Altar*. The fourth, is every place wherein we offer unto God the ſweet-ſmelling *fruits* of our *ſtuidies in Diuinitie*: And this is [q] *Euſibius* his *Altar*. The fift is, [r] *the cleanneſe and ſincerities of the mind*, ſmoaking up the unbloudy and immateriall Sacrifices of *Prayers*: And this is the *Panegyriſts Altar*, quoted in your *Phamphlet* under another *name*, *p.* 53. The ſixth, is the *heart of man*, *Cor noſtrum Altare Dei*, the true, proper, and literall *Altar* of all ſpirituall Sacrifices: And this is S. [s] *Auguſtines Altar*. The ſeventh is our *Memory*, and remembrance of Gods bleſſings; a very fit and pertinent expreſſion: And this [t] is *Philo Iudaus* his *Altar*. The eighth, is the *Sonn of God*, *become the ſonne of man*; *Altare ſanctificans donum*, The *Altar which ſanctifieth all theſe ſpiritvall Sacrifices*, that but touch that *Altar*: And this is S. *Bernads Altar* The ninth, is the *Sonne of god now in heaven*; *that Habemus Altare*, *Hebr.* 13, that *Golden Altar*, *Apoc.* 8. upon which we *offer* to God the Father all *ſpirituall Sacrifices*: And this [x] *Aquinas* his *Altar* The tenth and laſt, (for we muſt make an end & remember we are not now at *Paphos* or *Cyprus*,

——— [y] *ubi templum illi centúmque Sabeo*
Thure calent aræ) is our *Faith*, the *Protheſis* or *preparing Altar* to that *Altar* going before.

[p] Βωμὸν ἁγνὸν θεῶς ἀγνὸναι τὴν δικαίαν ψυχὴν, ἧς τὸ ἀπ' αὐτῆς θυμίαμα τὰς ὑμνους. *Clem. Alex. Strom. l. 7.*

[q] ἐν παντὶ τόπῳ θυσίαν προσκομιζόντες καθαρὰν καὶ ἀμώμητον καὶ ἀναίμακτον λατρείαν τῷ θεῷ. *Euſe. hiſt. Eccl. l. 10. c. 4.* it is ſaid to be by *Niceph. l. 7. c. 40.* Domi compoſita, as Longus, *interpretates it, at the dedication of a Church.*

[r] κὴ γὰρ θυσία ἐστὶ νοερὰ καὶ λογικὴ ἱερουργία.

[s] Nos templũ Dei ſumus omnes, cor noſtrũ Altare Deo. *Aug. l. 10. de Civ. Dei, c. 10.*

[t] *Philo. Iud. lib. Quis rerum divinarum hæres & l. 3. de vita Moſis.*

[x] Altare Redemptoris, humilis Incarnatio. *Bern. in Sent.*

[y] *Virg. Æneid. 1.*

Aquin. in 3. c. 22. ad Heb & Antididagma Colon. ca Miſſ Sacrif.

Altare,

Altare id eſt fides, the immediate *Altar* of all theſe *ſpirituall Sacrifices*, is the Faith of a Chriſtian, which elevates all theſe vertues up to Heauen, (that otherwiſe would lie flagging about the Earth.) And this is S. [z] *Hieromes Altar*. Now conſider with your ſelfe, whether it were fitter for you to make uſe of theſe *Altars* for your *vnproper* and *metaphoricall Sacrifices*, and have all theſe *Greeke* and *Latin* Fathers to applaud you for the ſame, rather then to rely upon ſome *Miracle* of *a good worke in hand*, or ſome poore *Dreame* of the *pietie of the Times*; eſpecially when we are clearly inhibited by the *Canons* of [a] two Nationall Councels, to erect any *Altars* upon *Dreames* or *Miracles*.

[z] Vnuſquiſq; ſãctus Altare Domini in ſe habet, quod eſt Fides, *Hieron. in Pſal.* 25.

[a] *Con. Carthag.* 5. *An.* 438. *c.* 14.

Nam quę per ſomnia conſtituuntur altaria omnimodó reprobantur. *Seneneſ. Synod. An.* 1528. *Can.* 38. Nè prætextu novi miraculi erigatur altare novum.

CHAP.

CHAP. V.

Of the second Section. The Contents thereof. 1 *Of Sacrifice of the Altar.* 2 *Tables resembling the old Altars.* 3 *Alteration not in Bishop* Ridley's *Diocese onely, and how there.* 4. *Altar and Table how applied.* 5 *Altar of participation.* 6 *Of Oblation.* 7 *No Altars in the primitive Church.* 8 *None scandalized with name of the* Lords *Table.* 9 *Altars of old, how proved.* 10 *Not taken away by* Calvin.

THis Section is a true *Section* indeed, *divisibilis in semper divisibilia*, chop't into a very Hotchpotch, or minc'd pie, and so crumbled into smal snaps and pieces, that an Adversary doth not know,

[a] *Quo ruat in tergum, vel quos procumbat in armos.*

[a] Marial. Epig. lib. 1. ep. 61.

All the first part therof that relates unto any *Laws Canons*, or *Constitutions* made, or confirmed by the *Kings* & *Queens* of this Realm, cõcerning this *yong* Controversie, I have already examined in the first Chapter: It being a rediculous thing for vs to have waded thus far into the book, if we had received but the least check frõ any *Law* of *God*, or the *King*. In the remainder of this *Section*, there are some things that concerne the Question in hand, which we may call his *Sixth* (as it were;) and some other that are but σκίρτα σματά τινα, certain skips & spurts, or *Boutades* of the man (when hee thought what *Dignities* he might expect for this piece of *service*) which we will call his *Extravagancies*, and see that they shall be forth-comming (as VVaives in a Pinfold) to be surveyed at our better leisure in the next Chapter. And in the former part now to be perpused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New-castle-Coal* is mounted up from the Kitchin to the Great Chamber, and confutes no longer a private *Monition* sent to *Vicar*, but *Archbishop Cranmer*, *Bishop Iewel*, *Iohn Caluin* (a greater *stickler*, then ever I heard before, in our Vpper and Lower house of *Parliament*) the *Acts of Counsell* made for the *Reformation*, the *Lords spirituall* and *temporall*, with the *Commonaltie*, that confirmed our present *Liturgie*; not forbearing to [b] jeere, and deride both them and *King Edward* ([c] whom the *Iudicious Divine* indeed doth call *Saint Edward*) in a most prophane and abominable fashion.

[b] P. 40.

[c] The sonne of whom was *Edward* the Saint; of whõ we may say, as of *Enoch* Though he departed the world soone, yet fulfilled he much tim, *Hoocker Eccles. Pol. l. 4. p. 163.*

First

Firſt therefore he falls upon a ſolemne [d] *Act* of the *King* and Counſell, mentioned by *Iohn Fox*, upon this occaſion: [e] The *writer* of the *Letter obſerves* that in *Saxonij* and other parts of *Germany* the *Popiſh Altars* upon the *Reformation*, being permitted to ſtand, were never eſteemed (I call them by what name you will) any otherwiſe then as ſo many *Tables of Stone* or *Timber*; the *Sacrifice* of thoſe *Popiſh Altars* being now abolished. VVhich words, I perceive, the *Writer* had *tranſlated* in a manner from a learned [f] *Lutheran*. And that theſe ſacrifices were abolished, D. [g] *Coal* hath already confeſſed, pronuncing him for *no ſonne of the Church of England, that preſumes to offer them*. Yet the *Writer* alleging the fourth Reaſon given by the King and Counſell, for their taking away in *England*; *That the* form *of an* Altar *being ordained for the* Sacrifices *of the* Law, *and both the* Law *and the* Sacrifices *thereof now ceaſing* (*in* Chriſt) *the* Form *of the* Altar *ought to ceaſe alſo*. D. *Coal* makes nothing of this Reaſon; but pities the ſimplicity of the *Times*, as not being able to diſtinguiſh betweene the *Sacrifices* of the *Law*, and the *Sacrifices* of the *Altar*. I pray you good *Doctour*, where may we read of this *Term* of yours, *Sacrifices of the Altar*, if we do not reade of it in the Sacrifices of the *Law*? [h] For ſurely *all Sacrifices that wee reade of in Scripture, none excepted, were neceſſarily to be deſtroyed*. And beſide the *Sacrifices* of the *Law*, wee reade of no *Sacrifice* that was deſtroyed, but that one you wot of, offered up upon the *Croſſe*, and not upon an *Altar*. Beſide that, the *Apoſtles* and *Writers* of the

[d] *Act. & Mon. part. 2. f. 700.*

[e] *Letter. p. 75.*

[f] Quia ceſſante ſacrificio, altaria illa nihil aliud ſunt quam menſæ lapideæ: Sublato enim relativo formali, manet abſolutum & materiale tantùm, *Gerard. lib. 2. tom. 5. p. 546.*

[g] *Pag. 7.*

[h] Omnia omnino quæ in Scriptura dicuntur Sacrificia, neceſſario deſtruenda erant, *Bellarm. de Miſſal. l. 1. c. 2.*

New Testament, [i] *by the speciall instinct of the holy Ghost, did purposely forbear to insert into their writings the name of an Altar*, if we may beleeve *Bellarmine*. And in the ancient Fathers you shall not reade your *Sacrifice of the Altar*, *terminis terminantibus*, how ever you may have found it foisted into their [k] *Indexes* by some *Priests* and *Iesuits*. And [l] *Mornay* doth shew with a great deal of probability, that the ancient Fathers could not possibly take any notice of this *Sacrifice of the Altar*. *What then? are you Christians to perform no manner of Sacrifices at all? No, not any at all*, saith [m] *Arnobius*. *Not any corporeall Sacrifice; but onely praise and hymnes*, saith [n] *Lactantius*. And if some of the *Fathers* had used those *terms* (as they have done others of as high expressions) yet are there divers reasons given by our gravest Divines, why wee should forbear in this kinde the term of *Sacrifice*. [o] 1 Christ *and his Apostles dit forbear it, and therefore our Faith may stand without it*. 2 *The speaches of che Fathers in this kinde are dark and obscure, and consequently unusefull for the edifying of the people*. 3 *Lastly, we finde by experience, that this very expression hath been a great fomenter of Superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning, of any of the Fathers.*

But the *Doctour* hath found it in the *Bible* for all this, *Hebr.13.10. We have an Altar*. And although this be but *one*, and that (God he knoweth) a very *lame* souldier; yet like an *Irish* Captain, he brings him in in three severall disguises, to fill up his *Companie*; in [p] *front*, in the [q] *middle*, and in the [r] *end* of his

i Lib. 1. de Missa, c. 17.

k As the Divines of Lovain to the Index of S. Augustine.

l De Missa, l. 3. c. 4.

m Quid ergó? Sacrificia cēsetis nulla facienda? Nulla.

n Arnobius adversus Gentes, l. 7.

o Lib. 6. c. 23.

o Bilson of Christ. subject. part. 4. p. 524.

p [illegible]

q Pag. 30.

r Pag. 87.

his *Book*. But in good faith, if S. *Paul* should mean a *materiall Altar* for the *Sacrament* in that place (with all reverence to such a chosen *Vessell* of the *Holy Ghost* be it spoken) it would prove the weakest Argument that ever was made by so strong an *Artist*. VVe have an *Altar*, and a *Sacrifice of the Altar*, that you of the Circumcision may not partake of. Have you so? And that's no great wonder (may the *Iew* reply) when abundance of you *Christians*, may not your selves partake thereof. For in the old time, as [f] one observes, they were not *born*, but *made* Christians. Made by long and weatisome steps and degrees, and forced, προϊζειν εἰς τὸν ὀκυγκοῖτα, to *creep on* with time and leisure to the bosome of the Church, saith the Generall Councell. „ 1. They were taught in some *private house*, the vanity of their *Paganisme*, without so much as daring to peep into the *Church porch*. 2. They were admitted to be *Hearers* only, and that at a very far and remote *distance*. 3. They were licenced to *bend the Knee*, and to join in *some Prayers* with the Congregation. 4. They had leave granted them to become *Competentes*, suiters and petioners for the Sacrament of *Baptisme*. 5. And then, after many *moneths*, nay *yeares* expectation, being baptized, they were enrolled in the number of the *Faithfull*, and never before admitted to the least interest in the Sacrament of the *Supper*. And therefore for S. *Paul* to frighten the *Iewes* with the losse of that, which so many millions of *Christians* were themselves bereaved of, had been a very weak and feeble *dehortation*.

[f] *Albaspin. Observ. l. 2. Obs. 2.* Antiquitus fieri, nō nasci Christianos.

[g] *Concil. Cōstantinop. 1. Can. 7.*

„ *Ex Albasp. l. 2 Obsr. 2.* Quid est quod datum est completivum? Corpos quod nōstis, quod non omnes nōstis, *Aug. in Ps. 39. Tom. 8. p. 143.* Ainsi parle t'il a cause de non initiez devāt les quelz il n'estoit pas permis de parler ouvertement du mystere de l'Eucharistie. *Cardin. du Perron. Replic. p. 906.*

hortation. I am ſure this fellow is a mighty weak piece, to take up this *leaden Dagger*, which the [x] Papiſts themſelves have thrown away, as of no uſe in the day of Battell. And that you ſhould not build upon mine opinion alone, you ſhall heare what others have printed in that kinde. *This place is brutiſhly abuſed, to prove that the Chriſtians have a materiall Altar,* ſaith D. [y] *Fulk. Who is of ſo ſhallow a brain, as not to diſcern the notorious unconſcionableneſſe of your Diſputers, who allege the word* Altar *in the Text to the Hebrews, for proof of a* proper Altar? ſaith a Reverend [z] Biſhop. And (for varieties ſake) take you one of another Sect: [a] *Let the Reader obſerve, how not childiſhly onely, but abſurdly alſo the Ieſuites apply this place to prove a reall Altar.* But to put your mouth into relish again, I will conclude with S. [b] *Ambroſe:* That we have *nothing viſible* in all this diſputation of S. *Paul*, neither *Prieſt*, nor *Sacrifice*, nor yet *Altar*. And if theſe peole be *Brutes, brainleſſe, childiſh* and *abſurd*, who (grant them but their ſuppoſitions; that here is an *Herculos in a Lions ſkin, ſeen of all, but diſcerned of none*, as [c] Cardinall *Richelieu*; that here is a *David repreſenting his former combat with Goliah*, as [d] Cardinall *Peron* that here is a *King acting a battell he atchieved before*, as [e] Cardinall *Bellarmine*, or *repreſenting a skirmiſh that was to come after*, as [f] Cardinall *Alan* doth conceive it) have all the reaſon that

[x] Non urgeo hunc locum, quia non deſunt ex Catholicis, qui interpretantur de Cruce, vel de Chriſto ipſo. *Bellarm. de Miſſa, l. 1. c. 14.*

[y] *Rhemiſh Teſt. p. 779.*

[z] *Inſtitut. of the Sacrament, l. 6. c. 3. p. 416.*

[a] *M. Covvv. in locum, f. 642.*

[b] Nihil hîc viſibile, neq; Sacerdos, neq; Sacrificium, neq; Altare, *in 10. cap. ep. ad Hebr.*

[c] Par l'exemple d'un homme, qui entierement couvert d'une peau de lion, ne pourra eſtre diſcerné d'aucun, mais bié touché de toutle mõde, *Les principeux pointes de la Foy, c. 6. Sect. 2. p. 131.*

[d] *Inſtitut. of the Sacram. l. 6. c. 5. p. 446.*

[e] Si rex aliquis graviſſimo bello confecto, idem ipſum bellum ad oblectandum populo in ſcena repreſentare vellet, & ipſe idem qui verè pugnaverat, in ſcena ſeipſum repreſentaret: Eſſet enim ipſe verè Antitypon ſui ipſius, *De Sacra. Euchariſt. l. 2. c. 15.* [f] induit *Chriſtus* in Cœna modum & conditionem quam habuit, ut ſanguinem fundens in ſacrificio Crucis, *De Euchariſt. Sacrif. l. 2. c. 13.*

Can

can be to erect a *ſtage* for ſuch *repreſentations*: If theſe (I ſay) be to be ſo termed, what a *Brute* is this wrangler then, who would have an *Altar* he knows not for what! For he would have an [g] *Altar*, i. e. a *Communion-Table*; and a *Sacrifice*, i. e. a [h] *Memory*; and a [i] *Prieſt*, i. e. not derived from [k] *Sacerdos* for all that. So that I do not know how to reſemble this Doctrine fitter, then to that which a Countrey. [l] *Mountebank* in *France* was wont to give in writing to his Patients, for the curing of all diſeaſes whatſoever:

Si vis curari de morbo neſcio quali;
Accipias herbam, ſed qualem neſcio, nec quam;
Ponas, neſcio quò; curabere, neſcio quando.

Id eſt,

Your Sore, *I know not* what, *do not fore-ſlow*
To cure with Herbs; which whence *I do not know:*
Place them (well pounc't) I know not where; *and thē*
You ſhall be perfect whole, I know not when.

And yet for all that, if we talk of a [m] *Helena* indeed, this one place of the *Epiſtle* to the *Hebrews*, is the *Helena* of all this ſort of people. This they hug and clip and kiſſe: *And above all indeed, S. Paul in his HABEMVS ALTARE.* Lord, how the man melts upon it! And preſently after follow thoſe pathetical words, *Hæc eſt illa Helena.* And yet, knoweth, they have of theirs, but as *Paris* had of his *Helena* (or rather of her [n] *Statute* onely her *perſon* being ſeis'd upon by *Proteus* in *Egypt*) [o] ψυχρὸν παρασκεύασμα, *a moſt cold and uncomfortable embracement*, and as [p] *Gulielmus Pariſienſis* ſpeaks of a like fancy, *Chimæram Chi-*

g *Pag.* 9.
h *Pag.* 8.
i *Pag.* 11. Send his reſolutions to the *Prieſt*.
k The name of *Prieſt* need not be ſo odious unto you, as you would ſeem to make it. I ſuppoſe it cometh of the word *Presbyter*, and not *Sacerdos*: and the the matter is not great.
l *Whilg. Anſwer to the Adm. part.* 2. *pag.* 183; *Becan. Summ. Theolog. part.* 1 *c.* 16.
m *Pag.* 47.
n Πέρσαι Διὸς Ἑλένην ἀφελόμενοι Δῖον Ἔλεγχος ἀπῶσε κόρον, *ſaith the Scholiaſt of Lycophron out of Steſichorus.*
o *Lycophron in Caſſandra.*
p *Cited by Caraffius Doctrine Curieuſ. l.* 4. *c.* 4. *in fine.*

Chimæriſſimam, the very Chimera of all Chimeras. For I will be bold (not without ſome premeditation) to make all theſe ſeverall obſervations upon this paſſage.

First, that this is the firſt ſonne of the reformed Church of *England*, that hath preſum'd openly to expound this place, of a *materiall Altar*: Yet not *conſtantly* neither: For he confeſſeth, for all his love to this *Text*, that the *Apoſtle* [q] *may mean* there *the Lords Table*, or *the Sacrifice it ſelf, which the Lord once offered.* And ſo a great Scholar indeed of this Church hath expounded it. *For the* Altar *in the old Teſtament is by* Malachy *called* MENSA DOMINI. [r] *And of the* Table *in the new Teſtament, by the* Apoſtle *it is ſaid,* HABEMVS ALTARE. *The Altar* in the *old*, the *Table* in the *new Teſtament*, (if we will ſpeak with that great perſonage, properly and Theologically.) And this is the expoſition of *Peter Martyr*, mentioned in the *Letter*, which this ſqueamish gentleman could by no meanes underſtand. That as ſometimes a *Table* is put for an *Altar*, as in the firſt of *Malachy*; ſo ſometimes an *Altar* may be put for a *Table*, as in this *epiſtle* to the *Hebrews*. Then the which ſolution there may be peradventure a more full, ſo, the *Croſſe of Chriſt* is more appoſitely aim'd at in that Text, then the *holy Table*) but there cannot be a more plain and conceivable Anſwer. And whereas t is infer'd, *that then at the leaſt S.* Paul *conceiv'd the name of an* Altar *neither to be improper, nor impertinent in the Chriſtian Church*; there is no man ever

[q] Pag. 47.

[r] Biſh. Andrews notes upō Peron, p. 7.

ever made doubt thereof; so as it be taken, as S. *Paul* takes it, *Metaphorically*, and by way of *Allusion*, but not *materially*, for this *Church-Vtensill*; which is the thing that lies before us upon the *Carpet* at this time.

Secondly, I do observe, that (*s*) *Sedulius* onely excepted) no writer before the beginning of the Reformation, did *literally*, and in the *first* place, but *Allegorically* onely, and in the *second* place of their exposition, by way of *use* (as it were) and *accommodation*, bend this Text to the *Materiall Altar*. (*t*) *Theophylact* expounds it, *first*, of the *Tenets* and *Observations* of the *Christians*; (*u*) *Remigius* and *Haymo* (who seem to be but two Friars under one hood) of the *blond of the Passion*; *Anselme*, of *Christ* himself; Cardinall *Contaren*, of the *Passion*: and in the *second place* onely, of the *Eucharist*: making the debauchery of a Christian man, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *spirituall Sacrifice*. Which clearly implies a continued *Allegory*.

Thirdly, setting by the *Iesuites* on the one side, as (*x*) *Salmeron*, the *Rhemists*, *A Lapide*, *Haraeus*, *Terinus*, *Gordon*, and *Menochius* (and *Cajetan*, a kinde of Controversie-man) who expound it point-blank for a *materiall Altar*; and all the *Reformed Expositours*, on the other side, aswell (*y*) *Lutherans* (who minister the Communion upon *Stone-Altars*) as *Calvinists*, who utterly disallow of that *exposition*; I doe observe, that the most *learned* of all the *Romane Writers*, even sithence the stirring

(*s*) *Exposit. in loc.*

(*t*) Ἵνα μὴ δόξῃ εὐκαταφρόνητα εἶναι τὸ ἡμέτερα διὰ τὸ ἀπαρατήρητον. *Theophyl. in locum.*

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[q] P. 48. 47.

[r] *Biſh. Andrew's notes upō Peron, P. 7.*

ever made doubt thereof; so as it be taken, as S. *Paul* takes it, *Metaphorically*, and by way of *Allusion*, but not *materially*, for this *Church-Vtensill*; which is the thing that lies before us upon the *Carpet* at this time.

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of these *Controversies*, doe expound it either of *Christ* himself, his *crosse*, or his *profession*; as *Bellarmine*, the *Antididagma of Coleine*, *Catharinus*, and *Eſtius*: As you may see more at large in the learned (z) *Bishop*.

(z) *Institut of the Sacram. l. 6 c. 3. pag. 326.*

Fourthly and lastly, I do observe, that all *Antiquity*, besides these, doe not in the exposition of this Text, reflect in any kind upon the *materiall Altar*. [a] *Chrysostom* expounds it of τὰ παρ' ἡμῖν, of *the things professed here amongst us*; *Oecumenius*, τῶν χριστιανῶν, the *Tenets*, as it were, of *Christian men*; *Peter Lombard*, of *Christs body*; *Aquinas*, of the *Crosse*; *Gorran*, of the *Incarnation*; and *Lyra*, of the *Passion of our Saviour*. Not any one ancient Writer (beside *Sedulius*) that *next his heart*, as it were, and in his *first* exposition, did ever touch upon this *materiall Altar*. (b) I do not except *Oecumenius* or *Haymo*, mistaken herein by a learned *Doctour*. And therefore, good *Doctour* (unlesse you mean to turn *Iesuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with better Authoritie then your poore conceptions. For *above all indeed S.* Paul *in his HABEMVS ALTARE* is least of all for your *materiall Altars*.

[a] *Chrysostomus, Oecumenius, Aquinas, Gorran, Lyra in 13. ad Hebræos.*

(b) *Fulks Def. of the Transl. against Gregorie Martin, c. 17.*

And behold, he hath not done yet with the *Act of State*, but will needs have another bout with it. For (c) although *the* Law *and the* Sacrifices *thereof be both abolished, and consequently the* form *of these* Altars *should be abolished*; yet that doth not reach at *their* Altar, *which lyeth along the wall, but-*

(c) *Pag. 30.*

but at our Communion-Tables, *that are in the Body of the Church or Chancell, as the* Iewish Altars *ſtood in the old time. Vah! quantum eſt ſapere!* It is an excellent thing to be a *judicious Divine!* But the *King* and the *Lords* doe not ſay that the *Iewiſh Altars* are aboliſhed, for us to put other *Altars* in the *body* of the Church or Chancell, or for you to faſten them *all along the wall*; but that the form of ſuch *Altars* ſhould ceaſe to be erected in any place whatſoever in the *Engliſh* Church.

And having a reaſonable gueſſe how thoſe old *Altars* under the Law came to be placed in the *midſt* of the *Prieſts Court* and outward *Temple*, to wit, that it was ſo done by *Gods appointment*; I pray you, forget not to tell me in your next Book, (*d*) where *God*, or his bleſſed *Sonne*, or the *Apoſtles*, or the *Fathers* after them, or any *Councell*, or any *Canon-law*, or ſo much as a *Popes Bull*, hath commanded any *Chriſtian* Church to ſet their *Altars all along the wall*? But I ſhall have occaſion to tell you many things more then you know, about that particular, in the laſt *Section*.

For a full Anſwer to this *Quillet*, I do reade in Antiquitie, that the formand ſituation of the *holy Table* in the *Chriſtian* Church, was not exemplified from the (*e*) *Square Altars*, but from the (*f*) *long Table* of the Shew-bread, which ſtood in the Temple. And if we can make good our faſhion and ſituation *according to this pattern vpon the Mount*, we care not how *Altars* ſtood either

(*d*) Your needleſſe and ſuperſtitious walls, which you have erected without commiſſion, *Iewel. Def. of the Apol. part.* 3. *pag.* 315.

(*e*) *Exod.* 27. 1. And thou ſhalt make an Altar of Shittim wood, five cubits long, and five cubits broad.

(*f*) *Exod.* 25. 23 Thou ſhalt make a Table of Shittim wood; two cubits ſhall be the length thereof, and a cubit the breadth there-

either in the *Iewish* or *Popish* Church; our *holy Tables* being quite of another race, and no descendants from any of them. One *Benjamin* a *Iew* fell upon *Isidorus Pelusiota*, (a reverend Prelate, as ancient very neare as S. *Chrysostom*) and charged him with the boldnesse of this new *Oblation* and *Sacrifice of Bread* (as he term'd it) invented by the *Christian Church*, without any pattern or precedent from her Mother the *Synagogue*. To whom the ancient Father returns this Answer; That there were two *Oblations* in the *Synagogue*: The one upon an *Altar*, ἐν αὐλῇ, in the *outward Court*, perform'd in *bloud* and steaming *vapours*, and *visible* to all: The other was upon a (g) *Table*, perform'd in *Bread*, ἔσω, *within* the *Temple*, *hid* from the *Vnderstanding* of the *old*, and *reserved* for the *Faith* of the *new* people. And of those former (saith he) thou art one thy self, that couldst not see the truth of this Mystery, hid so long in the *Law*, and revealed so clearly to us in the *Gospel*. It will be long yer you will bring us so clear and ancient an *extraction* for the form and fashion of the *Altars* in *Christianitie*. (h) *Yea but* (say you) *this Table was not made to eat upon*. The *Figure* indeed was not but the (i) *verity* was, that is, *the verity then hid, but now revealed*. And yet *David*, though no *Priest*, did eat of that which was upon it; to let us know, that *omnes justi Sacerdotalem habent ordinem*. *All we that are justified in Christ, have a Priestly interest in this holy Bread*, saith (k) *Irenaeus*. Davids *eating was a figure that the meat of the Priest should one day be improved to be the meat of the people; Because all the children*

(g) Ἡ ἔσω ἐδέχετο τράπεζα, ἡ τῷ παλαιῷ ἀθέατος λαῷ. *Isidor Pelusiota, lib. 1. Epist 401.*

(h) *Pag. 35.*

(i) Ἡ ἐν τῷ νόμῳ κρυπτομένη, καὶ νῦν δεδηλομένη ἀλήθεια. *Isidor. Pelus. l. 1. cap 401.*

(k) *Irenaeus, l. 4. c. 20.*

dren of the Church are perfect Priests; By reason that we are anointed unto a holy Priesthood, offering up our selves as spirituall Sacrifices to Almighty God. This Type teaching us thus much, that one day in the Body of Christ, food should be provided for true Believers, saith S. (l) *Ambrose* most excellently. So that *there is just that difference between the Shew-bread and the Body of Christ in the Sacrament, as there is between the shadow and the body, the representation and the verity, the patterns of future things, and the things themselves prefigured by these patterns*, saith S. (m) *Hierome*. And so said (n) *Origen* long before; *The Commemoration and Remembrance of the 12 Tribes by those 12 Loaves, doth relate to those words of our Saviour*, Do this in remembrance of me. *And therefore if you mark well these mysteries of the Church, you shalbe enabled to observe the trueth of the Gospell in the dark mists and Riddles of the Law.* I will adde to these and other Testimonies of the most *ancient Fathers* (which you shall by and by finde in the Margin) the conceits of two *Iewish Rabbins*, somewhat tending to our purpose. *Ezek.* 4. 22. it is thus written, *And he said unto me, This is the Table before the LORD*: Meaning without doubt) *the Altar of Incense*. The Question then grows, why the *Altar* is here call'd a *Table*, *I have heard this given as a Reason of it*, saith (o) R. *Shelomo, That at this day the* Table *performs what the* Altar *was wont to do.* R. *Iohanan* and R. *Eliezer* give the like reason, *That while the Temple stood, the* Altar *of God; but sithence the destruction thereof, the* Table *of a* man, *is become the place of Sacrifice and propitiation.*

(l) *Ambros. in* 6. 1. *Luc.* Sacerdotalem cibum ad usum transiturum populorum demonstrante typo, quòd Christi corpore cibus fidelium pararetur.

(m) *Hieron in Ep. ad Tit c.* 1 & *in Ezek. c.* 44.

(n) *Origen super Levit. Hom.* 43. *fol* 82.

(o) *Vitalpand. in Ezek l.* 4. *c.* 51.

tlation. But I leave these *Rabbies* to *Rabbi Coal's* consideration, whether he shall reject them, for their conceipt of the *Table*, or let them passe on, for maintaining the *Sacrifice*. However, to conclude this point, I finde the (p) *Iesuits* themselves of Opinion, that the *Table of the Temple*, was the true Type and prefiguration of the *Communion-Table*. And no great wonder they are of that conceipt, considering that *Hymne* inserted in the Body of the *Masse*:

(p) *Cornel. A Lapide in 9. ad Hebr. Vilalpand. ubi suprà. Ribera in Ezek. 41. 22. Barrad. Harmon. Tom. 2. l. 3. c. 20. So likewise Dam. de Fid. Orthod. l. 4. c. 14. Hieron. in 1. Malach. Rupertus in Mal. 1. Cyrill. Catech. Myst. Cat. 4. agreeing with the other Fathers.*

(q) *Sacerdotes sancti incensum & panem offerunt Domino.*

That is,

The holy Priests from thence Offer bread and incense.

(q) *In Canons Misse.*

And therefore we have borrowed nothing at all from the *square Altars* of the Law; but leave that form to the *Papists*, requir'd of them in their (r) *Canons*: but the onely *Vtensill* we relate unto, is the *Long-square Table* of the *Incense*.

(r) *Suarez in tertiam part.*

Yet will not this man be got off by any means from the *King* and the *Counsell*. (s) He saith, *that a small measure of understanding is sufficient to avoid offence at an* Altar (howe beit he prayeth heartily to God, *there may be but such a measure found in* Kings *and* Bishops *houses*; of which he either is over-carefull, or hath a very base conceit) and *that they have had now* 80 *yeares to become better edified towards* Altars. Lastly, if that they still continue scandalized thereat, *they are rather Head-strong, then strong enough*, as was said of the *Puritanes* in the *Conference* at *Hampton-Court*. The

(s) Pag. 31.

Puritanes

Puritans mov'd then for an *Abrogation*; those that are scandalized with your *new Altars*, move onely for a *Confirmation* of the ecclesiasticall Laws, and the practice of them, as they have beene these last fourescore yeares generally executed. So that your quotation of that *Conference*, is a fine *new Nothing*. The *Act of Counsell* made for this *Reformation*, doth say peremptorily (*t*) in two severall places, *That the form of a* Table *shall more move the simple from the Superstitious Opinions of the Popish Masse*, and *that this superstitious Opinion is more holden in the mindes of the simple and ignorant, by the form of an* Altar, *then of a* Table. And therefore they did not intend to make a provision to prevent this inconvenience in the Church of *England* for foure score yeares onely, but for ever. And accordingly they went to work, caus'd their *Liturgie* to be mended in this particular, the word *Altar* to be left out, the word *Table* to be put in, in their *Rubricks* for that purpose. Nor rested they there, but confirmed this (*u*) *corrected Liturgie* by *Act* of *Parliament*, (*x*) revived againe by another *Act* of *Parliament*, confirmed by the (*y*) *Proclamation* of the late *King* of famous Memorie, which was revived (with his other Proclamations) by his most excellent Majesty, in the very beginning of his happie Reign. And what is the *sonne of your father*, to dare to offer limitation of time to a Law so *absolute* and *Authenticall*?

(*t*) *In the first and third Reason, Act. & Mon. part. 2. p. 700.*

(*u*) 5° & 6°. Ed. 6. c. 1.

(*x*) 1° Elis. c. 2.

(*y*) *Before our ordinary booke of Common Prayer.*

But (*z*) this Counsell-order *doth not appeare to have beene transmitted to any other Diocese beside*

(*z*) Pag. 32.

Bishop

Bishop Ridley's. This *Quiblet* is grounded upon a mere Errour of the *Printer*, by not putting a Period where he should, and putting it where he should not. The words, rightly pointed, run thus, *Anno* 1550. *other Letters* (not a *Letter*) *likewise were sent for the taking down of* Altars *in Churches, and setting up the* Tables *in stead of the same.* And here the *full point* should be. *Vnto* Nicolas Ridley *made Bishop of* London *in* Boners *place*, (Here is a *Perio* in the *newe*, but a *Comma* onely in the *old* Book) *the Copie and contents of the* Kings Letters, *are these, as followeth.* So that *Letters* were written to *all*; but *Iohn Fox* (having accesse to the Bishop of *Londons* Registry) prints onely the Copie of those which were sent to Bishop *Ridley*. So that this is a subtilitie indeed, a subtilitie in *Print*, as they use to say. But the next is more *grosse* and *down-right*: That he saith, *that both parties that strove about the placing of their* Tables, *in Bishop* Ridley's *Visitation, were left to follow their own affections, and the thing left at large, and not determined.*

There fell out about the yeare 1605, a great Controversie between M. *Broughton* and M. *Aynsworth*, that troubled all the *Diers* in *Amsterdam*, Whether the *lining* of *Aarons Ephod* was *blue*, or *sea-water-green*. And (*a*) M. *Aynsworth*, poore man, was put to print a large *Apologie* in that businesse. But had the Question been of the colour of this *Table* told here by D. *Coal*, it might have been resolved in one word; It is a *blue* and perfect

(*a*) *A Book call'd Certaine Questions, printed* 1605.

fect *blue Table*. For Bishop *Ridley* there resolves these Questionists, That the *Situation* most conformable to *Scripture*, to the usage of the *Apostles*, to the *Primitive churchs*, to the *Kings proceedings*, was, not to lay the *holy Table all along the Wall*, (and therefore *in Pauls church he brake downe the Wall standing then by the* high Altars *side*) nor to lay it onely *in the right form of a Table* (as this [b] *mus Ponticus*, as he said of *Marcion*, this nibbler at all Quotations, doth mis-recite the Text) but to lay it *in the form of a right Table*, that is *a long Table*; or, as your owne [c] *Index* doth interpret the word, *not Altar-wise, but as a Table*. So that by this impudency of yours, which put us to this narrow search, we have met with two *particulars* very pertinent to the present *dispute*. First, that upon the taking downe of the *Altar*, the *Table* is not directed to be set up in the place *where the Altar stood*, [d] but *in some convenient part of the Chancell*: That's the first. And secondly, that the meaning of the *Kings proceedings* (better knowne to this *Bishop*, then to you) was, *that the* * *Table should not be placed and disposed Altar-wise*, which is the Question now before us.

b Quis tam comesor mus Ponticus, quam qui Evangelia corrosit? *Tert. adversus Marcionem l. c. 1.*

c *See the Index in the word* Ridley.

d *In the Letter of the K and Counsell to Bishop Ridley Act. & Mon. part. 2. p. 699.*

* *Ibid. p. 700. col. 2.*

Soone after, D. *Coal* begins to relent, and could finde in his heart to bestow half a *Vicaridge* upon the *Writer* of the Letter, for saying, *That in the old Testament one and the same thing may be call'd an Altar in respect of what is there offered unto God, and a Table in respect of what is there* (as he hath it) *participated by men*. See what it is to put a man into a peevish humour!

e Pag. 44.

f *Velle tuum nolo, Dindyme, nolle volo.*

Now I would not give the *Writer* a Peas-cod for that distinction, nor do I beleeve he ever dream't of it. He said, that an *Altar might be call'd a Table, in what was Thence* (not *there*) *participated by men* For it is a thing notoriously known (saith g *Casaubon*) that *Feasts hertofore were wont to accompany all solemne Sacrifices. And that they did eat their good Cheer*, *not* upon, *but* from *the Altars.* And so saith h *Theophrastus*, that they did first θύειν, *offer* up their Sacrifices, and then ἀναλίσκειν, *lay it on* in entertainments. But if they did the one, then necessarily the other. For if I did *Sacrifice*, then surely I did *eat*, saith i *Apollonius Tyaneus* in his Apologie to *Domitian.* The first they did at the *Altar*, the second at their *houses.* a *Sacrificant? Me ad se ad prandium vocant.* They never offer a *Sacrifice*, saith the Parasite, but they invite me to *dinner* to their *houses.* And this custome was no stranger to the people of God. For so we l reade, that *Samuel* did blesse the peoples *Sacrifice* in the high place, but *Feasted* his strangers with his *portion of that Sacrifice* in his own *Parlour.* m So *they that wait upon the Altar, are partakers with the Altar.*

And because their provision came from the Lords *Altar*, as from a rich and plenteous *Table*, this *Altar* was somtimes *figuratively* & *improperly* called a *Table.* For otherwise (if we speak *properly*) n *tell us where it was ever knowne, that any Altar was ordained for eating and drinking*, saith a reverend Prelate. And for this *Altar* you aime at, *This is the*

f *Martial. Epig. l. 5. ep 84.*

g *In Theophrast.* περὶ ἀκαιρίας.

h *Theophrast.* περὶ ἀκαιρίας.

i Εἰ δὲ ἔθυσε καὶ ἔφαγον. *Philost. de vita Apol. l. 8 p 402.*

k *Plautus in Milite, Act. 3. S. 1.*

l 1. *Sam. 9 v 15. 22. 23.*

m 1. *Cor. 9. 13.*

n *Institut. of the Sacram. l. 6. c. 5. p. 465.*

the Way to correct the Sonne of God, Who said not, Take this and offer it, as upon *an Altar, but, Take this and eat it*, as from a *Table*, saith another of our [o] Prelates. [p] *Christ was given* for us *in the* Sacrifice, to us *in the* Sacrament. There, *per modum Victima, by Way of Offering*; Here, *per modum Epuli, by Way of Banqueting*: saith a third. And to *Banqueting*, a *Table* relates more *literally* and *properly* then an *Altar*. The Fathers *Altar of Oblations* which you finde in the [q] *Letter*, is but an *Altar of Allusion*, as the *Levits* likewise are, which in the ancient *Fathers*, are made to attend the foresaid *Altar*. That *Altar of Praise* and *Thanks-giving*, which the *Act* of *Councell* approves of, is a *Metaphoricall Altar*, all made of *Notions*, as the *Sacrifices* also are, that fume on that *Altar*. All these are but airy *Altars*, built up of the *Metaphors* and *Figurative speaches* of the ancient Fathers; resembling in composition that *Altar* of [r] *Dosiades*, all made of *Words* or Poeticall feet, or that of [s] *Æneas Terrigenia*,

Μήτε Ταγχούρου πλίνθοις,
Μήτε Ἀλύβης παγγύτα βώλοις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those οὐρανοῦ ἐκγόνων, those *Grand-children* of the *heaven*, the *nine Muses*. Lastly, such another *Altar*, for the Materialities thereof, as that of [t] *Publicius Optatianus*, which thus describes it self.

Non caute durâ me polivit artifex;

o *Bilson's true differ part.* 4. *p.* 490.

p *Bish. Andrews his Sermons, p.* 453.

q *Pag.* 34.

r *Claud. Salmas. ad aras Dosiad. Lutet. Paris.* 1619 *p.* 127.

s *Liceti Encyclop. ad aram Nonar. Terrigena, Pat.* 1630.

t *Liceti Encyclop. ad aram Pythiam* 1630.

Excisa non sum rupe montis albidi;
Me metra pangunt de Camœnarum modus.

That is,

No Mason *hew'd me out of Rocky vein;*
Nor put I Carpenter *to sweat or pain:*
But made I stand of Muses *gentle strain.*

And therefore, gentle *Doctour*, you have (for all your boasting) found no *Altar* of *Stone*, no *Altar* of *Timber*, no *Altar* that can lie *along the Wall*, and consequently, no proof in the *Letter* for the *situation* of your *Altar*.

u Pag. 57.

I but another and a worse [u] Conclusion would *soon follow upon this doctrine*, [*That Communion is an Action most proper for a Table*] which is, *That men would think it necessary to sit at the Communion.* It is (I perceive) the *Act* of *Counsell*, that still you are offended at. For so it speaks indeed; *If we come to seed upon him spiritually and to eat his body, and spiritually to drink his bloud, which is the use of the Lords Supper; then no man can deny, but the form of a* Table *is more meet for the* Lords Boord, *then the form of an* Altar. If you were a Scholar, you would have been asham'd to write this Divinitie. There can be no question made, but that for a certaine time, the Ἀγαπυ, and the *Lords Supper* were eaten at the *same Table*, and (for ought appeares in any Antiquitie) in the *same* [x] *posture*: And yet was it a *pious* and *religious* Celebration. Our *Church* and *State* are more cautious in their expressions, then this poore *Doctour*: [y] *And in our doings*

x Vtraq; cœna jungebatur, *Baran. Annal. com. 1. pag. 516. Which he clearly proves out of Chrys. in 1. Cor. Hom. 27. in the beginning thereof*

y *Pref of Cerem. in the Book of comm. Prayers.*

doings we condemne no other Nation, nor prescribe any thing but to our owne people onely. For we think it convenient, that euery Countrey should vse such Ceremonies, as they shall think best. For [z] *to sit, stand, kneel, or walk, be not of the substance of the Sacrament.*

Nor doth the *Church of Rome* absolutely condemn this *Ceremony* of *Sitting:* Or else it would recall that [a] *Mandate* or *Maundie* of the *Benedictines*, which testifies, that they (at the least one day in the yeere) do receive the Sacrament *sitting*: And this custome mounts higher then S. *Benedict*; even to [b] S. *Austins* time: Who affirms, *nonnullos probabilem quandam rationem delectâsse*, that not *Monks*, onely, but some other kinde of men, were *pleas'd with a specious reason, upon that peculiar day of the yeare, wherein our Saviour administred the Supper, to receive the body and bloud of Christ presently upon their ordinarie repast, as a more notable commemoration of that first Supper.* Which must be in their *private houses, & mensa communi*, upon their *ordinary Table*, as [c] *Mornay* observes: Although it be true what the [d] *Cardinall Peron* coldly replies, that S. *Austin*, in those words, doth not deny but this might be done in the *Churchs*, and upon an *Altar*, and inclines, as to the better opinion, to have this *Sacrament* received by all men *Fasting*. But the *Cardinall* there doth clearly affirm, that the *Apostles* omitted no due reverence, or (as he calls it) *ado-*

z *Suarez, in tertiam part.*

a *Call'd* Mandatum, *of the* Antheme *appointed to be sung at this Ceremony of washing one anothers feet:* Mandatum novum do vobis, *Andreas Quercelanus, Notis ad vitam S. Odonis, Vide Lib. Statutorum Ordinis Casal Benedicti: Titulo, De Mandato, sive Ablutione pedum. And so Synod. Aquisg. Can. 20.* In cœna Domini pedes fratrum post lavacrum Abbas lavet & osculetur. *And so the word is used in Chronico Casin. l. 2. c. 85. And how it is used now, you may learn from a late Cardinall* Par une Collation, que l'on fait, dans le chapitre des Moynes à l'imitation des anciẽnes *Agapes*

de l'Eglise Chrestienne pour la celebration de l'Eucharistie, *Card du Peron. du S. Sacr. l. 3. c. 11. p. 872.* b *Ep. 118, ad Ianuar.* c *De Sacram. l. 4. c. 7.* d *Vbi supra, p. 872.*

ration of *Christ*, although they *sate* with him at the *Table*: and brings a passage out of [e] *Tertullian*, to prove that *some of the ancient Christians did adore Sitting*; and maintained their *Ceremony*, with a place out of the book of *Hermes*, call'd the *Pastor*. Which position of theirs although (as the *Cardinall* notes) *Tertullian* doth not blame, for being an imitation of the *Pagans*; yet surely he doth not there *commend* those *Ancients*, no more then I do this *Ceremonie* in our *moderne* and *Neighbour Christians*; but spare to *censure* them, as I hope they will do us, in matters of this nature. And sure it is, that (as the *Cardinall* there observes) all the old *Romans*, by an expresse Law of [f] *Numa Pompilius*, were required to worship their gods *sitting*. He proves the same to be the custome of the *Greeks* also, by an old *Quatrain* of the *Sieur de* [g] *Pibrac*. Which I will not set down in *French*, as the *Cardinall* hath it; but as I finde it translated into *Greek* by *Florence Christian*, 1584.

e *De Oratione*, c. 12.

f *Plutarch in Numa, & in Rom. Question.*

g *Quatrain* 4. Adore assis comme le Grec ordonne, &c. *Tertullian makes it a common posture for all Pagans* Porrò cùm perinde faciant Nationes adoratis sigillaribus suis residendo, *L. de Oratione*, c. 12.

h *Vide Fabri Pibraci Tetrasticha*, p. 6.

h Σέβειν ἑδραῖον· ὅτι γὰρ χαίρει Θεὸς
Ὑπὸ τῶν θεόντων ῥίμφα τιμαλφούμενος·
Χαίρει βεβαίῳ κηρὶ προσκυνούμενος·
Κέαρ δὲ τοῖον μοῦνος ἂν κεῖνος διδοῖ.

That is,

Worship God sitting, *as the* Greeks *have used*;
Running *Devotion he cannot endure*;
But will be seru'd with a Heart firm *and* sure;
Which Heart is onely by himself infused.

Now

Now although (as [i] *Mounsieur Moulin* returns it well upon the *Cardinall*) the *Apostles* of *Christ* were not to learn *Ceremonies* out of the Laws of *Numa*, or the *Quatrians* of *Pibrac*; yet may we here in learn some modestie out of *Papists* themselves, Not to conclude the *Ceremonies* of so many Neighbouring *Protestants*, as altogether *unchristian*; which this *Doctour* for want of *learning*, or *charity*; or both, endeavours to do in this place.

i *In his Rep. c. 12*

But for own [k] *Kneeling in the church of England, at our receiving of this blessed Sacrament; it is appointed, either for a signification of the humble and gratefull acknowledgement of the Benefits of Christ, given to the Worthy receiver; or rather because it is administred in our church with a most effectuall Prayer and Thanksgiving.* [*The body of our Lord* Iesus Christ, *which is given for thee, preserve thy body and soul, &c. The bloud of our Lord* Iesus Christ, *&c. preserve thy body and soul to everlasting life. Drinke this in remembrance that Christs bloud was shed for thee, and be thankfull.*] Now he must have a *knee* of a *Camel*, and *heart* of *Oake*, that will not *bow* himself, and *after the manner of adoration and Worship, say, Amen,* (as S. [l] *Cyrill* speaks) to so patheticall a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a *powerfull Argument* indeed for conformitie in this point; with the which I have seen some *Leicestershire*-people of good sort, that had been refractory for a long time, satisfied in an instant by

k *Archb. Whitgifts answer to the admonition, p. 100.*

l Κύπτων καὶ σφόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ. Αμὴν. *Cyrill. Hierosol. Catech. Mystag. Cat. 5.*

ration of *Christ*, although they *sate* with him at the *Table*: and brings a passage out of [e] *Tertullian*, to prove that *some of the ancient Christians did adore Sitting*; and maintained their *Ceremony* with a place out of the book of *Hermes*, call'd the *Pastor*. Which position of theirs although (as the *Cardinall* notes) *Tertullian* doth not blame, for being an imitation of the *Pagans*; yet surely he doth not there *commend* those *Ancients*, no more then I do this *Ceremonie* in our *moderne* and *Neighbour Christians*; but spare to *censure* them, as I hope they will do us, in matters of this nature. And sure it is, that (as the *Cardinall* there observes) all the old *Romans*, by an expresse Law of [f] *Numa Pompilius*, were required to worship their gods *sitting*. He proves the same to be the custome of the *Greeks* also, by an old *Quatrain* of the *Sieur de* [g] *Pibrac*. Which I will not set down in *French*, as the *Cardinall* hath it; but as I finde it translated into *Greek* by *Florence Christian*, 1584.

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h *Vide Fabri Pibraci Tetrasticha*, p. 6.

h Σέβειν ἑδραῖον· οὔτι γὰρ χαίρει Θεὸς
Ὑπὸ τῶν θεόντων ῥίμφα πραλφούμενος·
Χαίρει βεβαίῳ κηρὶ προσκυνούμενος·
Κέαρ δὲ τοῖον μοῦνος ἂν κεῖνος διδοῖ.

That is,

Worship God sitting, *as the* Greeks *have used*;
Running *Devotion he cannot endure*;
But will be seru'd with a Heart firm *and* sure;
Which Heart is onely by himself infused.

Now

Now although (as [i] *Mounsieur Moulin* returns it well upon the *Cardinall*) the *Apostles* of *Christ* were not to learn *Ceremonies* out of the Laws of *Numa*, or the *Quatrians* of *Pibrac*; yet may we here in learn some modestie out of *Papists* themselves, Not to conclude the *Ceremonies* of so many Neighbouring *Protestants*, as altogether *unchristian*; which this *Doctour* for want of *learning*, or *charity*; or both, endeavours to do in this place.

i *In his Rep. c. 12*

But for own [k] *Kneeling in the church of England, at our receiving of this blessed Sacrament; it is appointed, either for a signification of the humble and gratefull acknowledgement of the Benefits of Christ, given to the worthy receiver; or rather because it is administred in our church with a most effectuall Prayer and Thanksgiving.* [*The body of our Lord* Iesus Christ, *which is given for thee, preserve thy body and soul, &c. The bloud of our Lord* Iesus Christ, *&c. preserve thy body and soul to everlasting life. Drinke this in remembrance that Christs bloud was shed for thee, and be thankfull.*] Now he must have a *knee* of a *Camel*, and *heart* of *Oake*, that will not *bow* himself, and *after the manner of adoration and worship, say, Amen,* (as S. [l] *Cyrill* speaks) to so patheticall a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a *powerfull Argument* indeed for conformitie in this point; with the which I have seen some *Leicestershire*-people of good sort, that had been refractory for a long time, satisfied in an instant by

k *Archb. Whitgifts answer to the admonition, p. 100.*

l Κύπτων καὶ πρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Ἀμήν. *Cyrill. Hierosol. Catech. Mystag. Cat. 5.*

by the *Bishop* of the *Dioceſe*, being very ſory they had not obſerved ſo much before, That in the Church of *England*, our whole *act* of *Receiving* is accompanied in every part with the *act* of *Praying* and *Thankſgiving* [m] *Howsoever it behooveth humble and meek ſpirits in ſuch indifferent matters to ſubmit themſelves to the Order of the church, appointed by lawfull authoritie.* And as long as our *Liturgie* hath the honour and repute given thereunto, which it ſo well deſerves, there is little feare, that the *people* will *clap them down upon their Breech* about our *holy Table: It* being no poſture uſed in this church to ſay, *Amen*, to ſuch divine raptures and ejaculations. Beſide that, throughout all the *Dioceſe* I live in (being no ſmall part of the Kingdome) there is (whether the *Epiſtoler* likes it or no) *Rails* and *Barricadoes* to keep the people from all *irreverences* in that kinde. But the generall Rule in this caſe, is that which is ſet downe in the Articles of the *Dutch church* in *London* (allowed by *Beza* himſelf and divers others) [n] *That every private mans judgement in theſe circumſtances is not to be reſpected. But what is profitable to edifie. What is not, is not to be determined by the judgement of the common people, nor of ſome one man, but (as I have ſaid at large heretofore) of thoſe that have the chief care and government in the church.* And ſo was it well done by the *Reformed church* in *Poland*, firſt by *Monitions*, in the yeare 1573. and then by *Sanctions*, in the yeare 1583. *Nè in uſu ſit*, that the *uſuall receiving* of the *Communion* in thoſe parts, ſhould not be by *ſitting* round about

m *Archb. Whitgifts anſwer to the admonition, p. 99.*

n *Archb. Whitgifts Defence of the anſwer to the admonition, p. 87.*

about the *Table.* (A Ceremonie which some of the *Brethren*, as they call them, had brought into those parts, either from *John Alasco*, their countrey-man, or from other *Reformed churches*, as might be (the commerce of these three Nations considered) from the *Low-countreys*, or the church of [o] *Scotland*, where this posture of *sitting* was Synodically established from the very beginning of the *Reformation.*) It was well done of them, I say, to reforme it, but very ill done of you to steal this *Coal* from the *Altar* of *Damasco*, and never say so much as, *I thank you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thefts* in the Title of your Book, calling it ingeniously, *A COAL FROM THE ALTAR.*

[o] *Lib. Disciplinæ Eccles. Scot. edit.* 1560.

Yet I would you had spar'd to abuse that grave *Synod*, to make them say peremptorily, *Hæc ceremonia Ecclesiis Christianis non est usitata*, especially as you turn it to English, *that* [p] *this Ceremonie is a thing not used in the Christian church:* And so put the reformed churches to fall together by the eares one with another, and many of them to become odious in the Christian church. Which (God he knoweth) is far from either the *Words* or *meaning* of that *Synod.* For their *Words* are these, *Hæc ceremonia, licèt cum cæteris libera*, &c. *This ceremony, however in its owne nature free and indifferent, as the rest of the ceremonies*, &c. Which sweetens the *Case* very much. And then for their *meaning*; They do not say, *it is a thing not used in the Christian church.* This is your *fingering*

[p] *Pag.* 36.

and *corruption*. But they say; *it is not used in those Christian & Evangelicall churches* [*nostri consensus*,] which agreed with them in *Articles of confession*. They condemne no other *Nations*, no more then the church of *England* doth. And is this the part of a *iudicious Diuine*, to corrupt a passage in a *Sectary* or *Puritan*, who will be sure (without any mercy) to send *Huc and cry* after you over all the countrey? Surely the man hath been instructed by *Chrysalus* in q *Plautus*.

q *In Bacchid.*

Improbis cum improbus sit, harpaget, furibus furetur quod queat.

He is resolv'd to put som knavery upon the knave himself, and to steal from the Stealer what he can. For indeed (to come to the second point) both the *Coal* and the *Altar* are quite mistaken, to thinke that the *Synod* did ever say, that this ceremony was brought in, or used by the *modern Arians*. It is very well knowne, that *Iohn Alasco*, who maintained this ceremony of *sitting*, in a r little Book published here in *England* in K. *Edwards* dayes, was setled in *Poland*, and (by the means of his Noble bloud and kindred) in great favour with his Prince, in f the year 1557. which is long before either of these two *Synods*. And all that either of the *Synods* say in dislike of the ceremonie, is this; That it is *Arianis cum Domino pari solio se collocantibus propria*: A thing fitter for the Arians, who by their Doctrine and *Tenets*, plac'd themselves *cheek by iowl* with the *Son of God*, then for devout and humble *Christians*, compassed about with Neighbours so fundamentally

r *Coll'd*, Forma & ratio totius Eccles Ministerij, &c.

f Nolui committere, quin te nunc certiorem facerem de successu rerum magnifici Domini Ioannis à Lasco in Polonia, Cracoviæ. 19 Feb 1557. *Vranhovius Calvini Calv. Epist. p.* 194.

tally hereticall. I could say that here in *England*, this *worse conclusion* of the *Doctours*, *To desire to sit at the Communion*, is more to be feared from the *Opposers* of our *Liturgie*, who brag of their [t] *Cosin-ship* and *Coheir-ship* with *Christ*, then from us who are ready to *live* and *die* in defence of the same. And the [u] *Altar* at the last espied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundum principia doctrinæ suæ*, as an Inference easily drawne from the Principles of their Doctrine. Howbeit the *Coal* was resolv'd to wink at it in his *Authour*, and to speak big words, (though beside the Cushion, and *against* all truth of *History*) that it was brought in *at the first by the Modern Arians*: His *Author* telling him in the same Page, that it was published in the Book of *Scottish discipline Anno* 1560. and my self having shewed by a Testimony beyond all exception, that it was preached in *Poland* three yeare before that, by *Iohn Alasco*.

And then your *Principles* were they true (as the [x] one of them is false; For there was never any *Altar* erected in the *Temple*, but to *sacrifice upon*, nor ever any man read in divine or humane learning, that denied [y] *Incense* to be a *Mincha*, and kind of *Sacrifice*) the *conclusion* could not come within a league of us. For we, who extract our selves (as I told you before) from that *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Types*, did eat before us. We do not desire to eat *upon*, which is but

t It suiteth not with a Coeheir with Christ, to kneel at the Table. *Abridgement of Lincolnshire*, p. 61.

u *Altar Damasc.* p. 752.

x Altare & Sacrificium Relativa sunt, *Bell. de Missa*, l 1 c. 2. So he, and truly, *Bish. of Dur.* l 6. c. 5.

y *It is called* Mincha *in the Hebr and translated* Sacrificium *by Hierom. Numb.* 16. 15. Nadab *and* Abihu *are said* to offer θυμοτα *by* Iose. *Ant* l. 3. c. 10. *and* Ruffinus *translates it* Victimas. *And some were of opinion, that all Sacrifices were perfected upon the Altar of Incense, according to Heb.* 9. 6. *Vilalp, in* 41. *Ezek.*

your foolish Inference, but to eat *from* the *holy Table*. And that all the *faithfull* may do in *verity*, what *David* and the *Priests* did before in a *representation*, I have shewed already out of the ancient Fathers. Nor are we so unreasonably tyed to one *Table*, but if the [z] *Woman were driven to the desert*, we could be content with the *green Grasse*. But in that case, the *Grasse* should be unto us in stead of a *Table*; it should not be in stead of an *Altar*. I do not love καμῳδυᾶν τα μυστεία, (as [a] *Gregory Nazianzen* calls it) to *break jests* in these high *Mysteries*. Otherwise, I could tell you that unhappy Inferences may be made out of your *Tenets*, as well as out of those of the *Arians*. That no place will serve your turn to eat upon, but *Altars*, appropriated by all Learning *humane* and *divine* to [b] *God* alone. Well, if you will needs be snapping at the *Meats* of the *Gods*, [c] *Menippus* will tell you that you must be content to fare as they do, upon *Bloud*, *Vapours* and *Frankincense*. This *Mennippus* saith. For mine owne part, I shall onely desire to know of you, a *judicious Divine*, what may be the meaning of an odde word used by *Aristotle* in his *Ethicks*, to wit, [d] *Boomolochos*. Because I was told it signifieth two things, a *scurrilous Railer* at men in place, and a *Snatcher of Meats* from the holy *Altars*.

Yea, but he doth set down at large out of the *Act* of [e] *Counsell*, with what *indifferency these names of* Table, Boord, *and* Altar *have been used before, and may be used for the present*. He doth indeed and with

z Defence of 3. Ceremon. p. 256.

a Orat. contra Iulian.

b Altare soli Deo vero ritè potest erigi. Bel. de Missa, l. 1. c. 2. ex Aug. l. 20. cont. Faust. c. 21. Μάλιστα δὲ ἡδονται σίτου μονοι ἐξ ἐκ τοῦ θυσιῶν καπνον ὠτηκηνιουν ετα. τῶν ἐμῶν. Lucian. in Icaro-Menippo.

d Ethic. l. 4. c. 14

e Pag. 58.

with a great deal of *ingenuitie*, if you mark it. For the Question being made by some of his humour that would have the *Altars* stand, because the Book of *Common Prayer* (meaning the Book *before it was reformed*) did mention an *Altar*; the *Lords* (amongst whom Archbishop *Cranmer* was a chief) were put to this *Apologie*; That the *Booke* intended no *Table*, or *Altar*, *formally*, but a certain *Thing* (as they there call it) whereupon the *Lords Supper was administred*. This *Thing* had no *figuration* at all prescribed unto it in that *Book*: But so far forth, as the *Lords Supper* is there *ministred*, though it be upon an *Altar*, it calleth the said *Altar*, a *Table*, and *The Lords Boord*; but so far as the holy *Communion* is distributed with the *Sacrifice of Lauds and Thanksgiving*, though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore in so much as the *distribution* of the *Lords Supper* in both kindes, is a *reall* and *sensible Action*, it is a *reall* and *sensible Table*: But because the *Laudes* and *Thanksgivings* are by all *Divines* acknowledged to be a *Metaphoricall* and *improper Sacrifice*, it is but a *Metaphoricall* and *improper Altar*. And to call it an *Altar* in that sense, you know the *letter* doth every where allow. But heark you, Sir; it makes no matter for the *letter*. I pray you, tell me in my care, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords Apologize* in this place? If it be for the *Book* of 1549. [f] οἴχεται, that's *vanisht*, and we have nothing to do with it. And you are a very *Coal*, that is, *a thing that cannot*

f Ratio quidem hercle apparet: Argumentum οἴχεται, *Plaut. in Trin. Act. 2. Sci. 4.*

cannot blush, to say that that *Book*, or any thing *spoken* of that *Book*, alloweth you to call the *holy Table* an *Altar* for the *present* Your tongue for the *present* ought to *speak*, as the *present Book* and *Law* *speaks* it unto you; and that is, as you your self confesse, g *The Lords boord onely*. And when men in their *nominations* of things do vary from the *Law*, which is the Quintessence of *Reason*, they do it in a humour, which is the Quintessence of *Fansy*. *Nor is there any way possible of peace and quietnesse, unlesse the probable voice of every entire Society or Body politick, over-rule all private of like nature in that Body*, saith M. h *Hooker*.

g Pag. 37.

h In his Preface.

But we have been all this while mistaken in the cause of this *Change* of *Liturgies*, which the *Letter* so much stands upon. For the *Letter* supposeth, as the *Act* of *Counsell* and K. *Edwards Mandate* do, that the *Altars* themselves were put out of our churches, and their *names* out of our *Liturgie*, to comply *with the godly considerations* of some that had taken them down already, and to *root out superstitious Opinions, more holden in the mindes of the simple and ignorant by the form of an* Altar. And men did the rather believe it so, because a Divine, very neare as *judicious* as D. *Coal*, seemes to be of that Opinion, when he saith, that i *our churches were purged of things, which indeed were burdensome to the people, or to the simple offensive and scandalous.* But the matter is *Kim Kam* to all that we have conceipted. For it was indeed an offence against our *Liturgie* k conceived by *Iohn Calvin* (a poore Minister at the foot of the *Alpes*, who died in

i Hooker Eccles. Pol. l. 4. sect. 14. p. 165.

k Pag. 39.

Books

Books and *all* worth very neare 140 l. sterling) that caused the *King* of *England*, the *Convocation*, the *Lords spirituall* and *temporall*, and all the *Commonalty*, to make that Change in the *Book of Common Prayer*. And is it even so? Why then, gentle Readers, m *Assem parate, & accipietis auream fabulam*; make ready your Bread and cheese, for my life on it, you shall heare a *Winter-Tale*. n *It seems that* Bucer *had informed* Calvin *of the condition of this church, and the publick Liturgie thereof; and thereupon he wrote to the Duke of* Somerset, *who was then Protectour*, [*Epistola ad* Bucerum.] And is this *to look unto the Story of those Times?* It seems unto me that this Epistle to *Bucer* hath no *Date* at all, and if we give it a *Date* from the Printers *placing of the Letter*, (which is your childish and erroneous *Criticisme*) you shall finde it between *November* 19. 1548. and *Ianuary* 16. 1549. and consequently before the publishing of the first *Liturgie*, which was *March* 7. 1549. And so it must needs be. For *Calvin* o saith in that *Letter*, that there was *Cessation of Armes between* France *and* England, and wish't *that some course might be taken for a solid Peace.* p Now the *Commissioners* were met to conclude that Peace, 24. of *March*, 1549. And therefore the *letter* was written before that. And to strike this seeming of yours dead in the nest; q *Peter Alexander* writes his *Letter* to *Bucer* (as yet at *Strasburch*) to invite him to *England*, of the very same *Date* with the *Commission* of the *French* Treaty, 24. of *March* 1549. and tells him for *news*, that in the

l *See his last Will, in his life set forth by Beza, p.12.*

m Assem para & accipe auream fabulam: fabulas imò, *Plin. Calvisio, Ep. l.b.2. ep. 20.*

n *Pag.39.*

o Rumor est vobis esse à Gallis inducias: utinã & firmæ pacis ratio iniri posset, *Calv. ep. p 81.*

p *Tillet l. Greff. Recueil de Traitez p. 410 & Tillet l'Evesq. Chroniq. p 197.*

q Veni igitur quàm citissimè poteris vir omnium desideratissime. *Petr. Ale. Dat. Lamb. 24 Martii, 1549 inter M. Buceri opera Anglia, p. 191.*

the Parliament then sitting, *Missæ Papisticæ missæ sunt ad novos Monachos Germaniæ*, the Popish Missal was dismiss'd to the new Monks in *Germany*, by the first approbation of our first *Liturgie* in that *Parliament*. See then *how well you look't into the stories of the time*. You make *Bucer*, before ever he came hither, *to enform* Calvin *of the condition of the church, and the publick Liturgie thereof*, before the *Liturgie* was *penn'd* and *approv'd* in *Parliament*. But I will endeavour to give this *undated letter* a truer *Date*. [r] Archbishop *Cranmer* writes for *Bucer* to come over, 20. *Octob.* 1549. He desir'd *Calvin* (who was no doubt a *Polypragmon*, and made his *Letter* to fly to all the *Princes* in the world, that did but look towards a *Reformation*) to write by him to the *Protectour*, and to perswade him to a serious *Reformation* in *generall*. *Calvin* in this *letter*, tells him he had written to the *Protectour* a *letter* (not the *letter Printed*, bearing [s] *Date two yeares before*) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdome of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this *letter* must be written unto him about the *Spring*, 1549. when he was ready to come for *England*. Where we finde he was safely arrived, and repos'd himself at [t] *Canterbury* in *June* following. Now although he had considered of the *Book* of *Common Prayers* before,

[r] *Inter M. Buceri script. Anglic. p.* 190.

[s] *Octob.* 21. 1546. *Epist. Calvini p.* 72.

[t] *From his Epistle to Petri Martyr, inter Opera Ang. p.* 550.

as

as well as he could, u *per interpretem*, by the help of an Interpreter, and approv'd it, as *in nothing (candidly construed) repugnant to the Word of God*; yet did he never make *Notes* and *Censures* thereupon, untill he was required thereunto by Archbishop *Cranmer*, *two yeares* after this; to wit, *Anno* 1551. Nor could he tell *Tales* to *Calvin* thereof, being then bedrid, and dying within x 25. dayes after (some two moneths before the *Alteration* of the *Liturgie*) especially not any *Tale* against the *Altar*, having suffer'd *Auricular Confession*, *Oblations* and *Altars* (though termed *Boords* or *Tables*) to stand in the Reformation at y *Cullen*, and nor taking the least exception against the word in his *Censure* of our *Liturgie*. I am therefore strengthened in my former Opinion, That it was the *King*, the *Lords*, and the *State* rather then any incitement of *Martin Bucer*, that made this *Alteration* in our *Liturgie*, in the point of *Altars*.

u *Censura* p. 456.

x *Censura*, p. 503. Nonis Ianuar. Anno Domini 1551. Cantabrigiæ, die 25. post defunctus

y *For that book call'd*, A Religious consultation, by Herman Archb. of Cullen, *and printed here in English* 1548. *was pen'd in Latine by Bucer. See fol.* 114. *Of the Lords Supper*

Then for *Calvin*; no man can conceive him to be more pragmatically zealous in point of *Reformation* (even in those Countreys which cared least for him) then I do. Yet do I hold him a most innocent man, and our famous *Liturgie* sorely wounded through *his side*, by this *audacious Companion*, in this particular concerning *Altars*. The *Letter* to the *Protectour*, that *D. Coal* relies upon, bears *Date*, *Octob.* 22. 1546. which according to forreign Accompts, is a yeare before K. z *Edward* came to the Crown. But compute it as you please; it must be *three* full yeares before the

z K. *Edward* began his Reign the last of *January* 1546. *stilo Ang.* 1547. *stilo communi* Stow.

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was *first* printed. And if you relie upon his *Character*, the *Letters* placed before and behinde this to the *Protectour*, are of the same *Date*, 1546. And yet would this *Companion* have his courteous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *letter*, *Calvin* toucheth onely upon 4 particulars (which [a] *Bucer* himself doth likewise censure) *Chrisoms*, *oyl in Baptisme*, *Commemoration of the dead*, and the abuse of *Impropriations*; but not one word of the *Altars*. And good reason for it. For [b] *Beza* confesseth, that at *Lausanna*, where *Calvin* taught before he came to *Geneva*, there was a *Marble-Altar* used for a *Communion-Table*; which from thence was removed to *Bearn* (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former *relation* to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so strait-lac't in this *particular*. Yea, but *he findes great faults with the Commemoration of the dead*. And doth he so? And I pray you, what doth K. *James* declare the generall Opinion of our *Church* to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to Cardinal *Perron*? [c] *This is a rite* (saith he) *which the church of England, though it doth not condemne in the first ages of the church, yet holds unfit to be retained at this day, for many and weightie causes and reasons*, which you may read most excellently pressed in that

a *Censura*, p. 408.

Optatem ego commendationem defunctorum & precem pro æterna eorum pace prætermitti.

b Sed non repugno quin Cœna Domini in Altari celebrari possit. Nam & à Lausanna Altare marmoreum, &c. *Beza in Colloq. Mompel.* p. 350.

c *Ad Epist. Car. Peron Resp.* p. 55.

that Booke. Besides that, *Calvin* acknowledgeth (as he wanted no wit to understand how the world went with him abroad) that he had no such credit with the *Conformable partie* here in *England*, as within two or three yeares after this, he confesseth openly in one of his [d] *letters*. Lastly, (which is the main *Answer* of all) the *Protectour* was of no power in the State, when this *Liturgie* was reformed; which was not altogether unknown to *Calvin*, having an hint from Archbishop [e] *Cranmer* to addresse his *letters* to the *King* himself. But for the Lord *Protectour*, he had his crush a yeare and a half before (never restor'd again to his *Power* or *Office*, admitted onely by a [f] *New oath*, to serve but as a *Counseller* at large) and in the first [g] *sitting* of this *Parliament* which altered the *Liturgie*, he was attainted, and condemned, and presently executed, having been in no case or place of a long time, to make Alterations to gratifie *Calvin*. And for Archbishop *Cranmer*; it is true, the foresaid *Active* man writes unto him from *Geneva*, a couple of *letters*, and offers his service in person, to make up our *Articles* of *Religion*, and to state the *controversies* in Divinity (another *project*, it seems, the learned Archbishop had then in hand) when he gives him a generall touch of the *residui furculi*, the remaining *stumps* and *roots* of *Popery*, together with the cause thereof (as he conceived) the *Lay-mens* swallowing of the *Impropriations*: But hath not in all the two *letters*, so much as one sy llable of *Altars* or amendment of *Liturgies*. And what *Date*

d Sed ego frustra ad eos sermonem converto, qui fortè non tantum mihi tribuunt, ut consilium à tali autore profectum admittere dignétur, *Calvinus Anglis Francofurt Epist. p. 158.*

e Cantuariensis nihil me utilius facturum admonuit, quàm si ad Regem sæpius scriberem, *Calv. ad Farell. 15. Iun. 1551. Epist. p. 384.*

f *John Stow.*

g *Abstract of the Acts of that Parliament, at Sr, R. C.*

these *Letters* were of, God knoweth; for they have none at all in the *Book*. But the *Date* seems to be much before *Anno* 1551. which is D. *Coal's* conjecture. For in the *first Letter* he presents his Grace with the news of *Osianders troubles*, which he[h] stirred up in the yeare 1549. And in the *second* he tells him of a[i] *chanting of Vespers in an unknown tongue* here in *England*; which was inhibited in this Kingdom by *Act* of *Parliament*, full *two* yeares before the *Altering* of the *Liturgie*. Nor doth it seem that *Calvin* had any great acquaintance with the *Archbishop* (who neither accepted of his Offer in the *Agreeing* of the *Articles*, nor, for ought appeares, euer wrote unto him back againe; but sent him a Message by one *Nicolas*, wishing him to write to the *King* himself about the *Restoring* of the *Impropriations*) I say, it doth not seem they were much acquainted, by that first *Letter* that *Calvin* writes unto him. For in that he rails most bitterly upon yong *Osiander*, a Divine very neare k *allied* unto the *Archbishop*.

But if *Calvins Letter* to the *Protectour* himself be *misdated* (as like enough it is, being but a Copie from the *French*, wherein the *Date* was not regarded) then came it to the *Dukes* hands (as some *Letter* from *Calvin* was then delivered to the *Duke* by one *Nicolas*, a Tel-tale of M. *Calvins*, that studied in *Cambridge* in those dayes) but in the yeare 1551. *Bucer* being dead before, (which *Calvin* there takes notice of) and the *Liturgie* newly *altered*.

Let us not therefore, as we tender the credit of the *church* of *England*, suffer such a famous piece,

as

h *Melchior Adamus in vita Osiandri.*

i Non multò levius mihi videtur aliud vitium, quòd ex publico Ecclesiæ proventu aluntur otiosi ventres, qui linguâ incognitâ Vesperas cantillent. *Calvinus Cranmero Epist. p.* 101.

k Vxor siue Neptis fuit uxori Osiādri. *Godwi. in Catal. p.* 198. Moram Norimbergæ fecit, hospitémque Andreæ Osiandri usus est. Cum quo, secundâ conjuge ductâ, contraxit affinitatem. *Antiq. Britann. p.* 131.

l *Calvin Farello p.* 384.

as our *Common Prayer-book* is, to be disparaged in this kinde, upon such weak *Flams* and ridiculous *suppositions*. But if any desire to know the reason of the *Alteration*, let him repaire to the *Act* it self, where he may be fully satisfied. He shall finde, it was partly the m *Curiositie of the Ministers, and mistakes in the use and exercise of the former Book* met withall in *the second Book* by a clear explanation. Of the which *curiosity* and *mistaking*, whether this removing and placing of the *Altar*, which they found usually so termed in the former *Liturgie*, might not be a speciall branch, I leave to the Readers collection, out of what hath been already delivered in the examination of the *Counsell-Act* in that behalf. And partly also he shall find the *Book* was altered, for the more n *perfection* thereof, or (as it followeth in the body of the *Act*) *to be made fully perfect*: Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerset*, who was a condemned prisoner, looking every day for the stroke of the *Ax*, when this Book was passing the severall *Committees* in the upper and Lower house of *Parliament*. And that it *seems* by any one syllable of the *Letter* to *Farell*, that *Calvin* wrote unto the *King* about the *change* of the *Liturgy*, is another *blue one*. Reade the *Letter*, and you will be of my opinion,

m 50 & 60. Ed. 6. c. 1.

n *In the same Act.*

Yea, but the o King *in his Answer to the* Devonshiremen *had formerly affirmed, that the* Lords Supper, *as it was then administred, was brought even to the very use, as* Christ *left it, as the* Apostles *used it,*

o Pag. 40.

and as the holy Fathers *deliver'd it.* I anſwer, that theſe *Devonſhire-men* (whom the *Doctour* cloaths in this *fair Livery*) were a ſort of notorious *Rebells.* And if a *King* (to avoid ſhedding of bloud) ſhould anſwer ſuch people clad in ſteel, *edictis melioribus*, in a more paſſable language, then will endure Logicall examination; is it fit he ſhould be ſo many yeares after jeered thus, by ſuch a *Muſhrom* here on *earth*, reigning himſelf (without all doubt) a moſt glorious *Saint* above in *Heaven?* Beſides that, *the Form that* Chriſt *left, the* Apoſtles *uſed, and the* Fathers *deliver'd the* Lords Supper *in*; is never taken by *judicious Divines* in a meere *Mathematicall* and *indiviſible point* of exactneſſe; but in a *Morall* conformity, which will admit of a *Latitude*, and receiue from time to time degrees of p perfection. But I will not lead you to any woods, to borrow ſhadows for this place: the *Anſwer* is ſet down in ſuch capitall Letters, *that he that runnes by may read it.* The *Rebells* in their third *Article* (ſet on by the *Popiſh* Prieſts) do petition for their *Maſſe* (that is, that which we call *the Canon of the* q *Maſſe*) *and words of Conſecration*, as they had it *before*, and that the *Prieſts* might *celebrate it alone, without the communicating of the people.* To this the *King* anſwers, *That for the Canon of the Maſſe and words of Conſecration* (which is in nothing altered in the ſecond *Liturgie*) *they are ſuch aswere uſed by* Chriſt, *the* Apoſtles, *and the ancient* Fathers: that is, They are the very *words* of the *Inſtitution.* But for the ſecond part of their Demand, which was

p *And ſo the King early conceived it.* That we may be encouraged from time to time further to travell for the Reformation, *Proclam. before the Book of Communion*, 1548.

q We wil have Maſſe celebrated, as it hath been in times paſt, without any man communicating with the Prieſt *Acts and Mon. part. 2. p. 666.*

for

for the *Sacrifice* of the *Maſſe*, or *the Prieſts eating alone*, they muſt excuſe him: *For this the Popes of* Rome *for their lucre added unto it.* So there is a clear *Anſwer* to both parts of the *Article*. They ſhould have a *Table*, and a *Communion*, and the *words* of *Conſecration*, as they were uſed by *Chriſt*, the *Apoſtles*, and the ancient *Fathers*: But they ſhould have no Altar, nor *Sacrifice*; *for theſe the Popes of* Rome *for their lucre, had added to the Inſtitution*; being, as [r] B. *Iewell* truly calls them, *the Shops and gainfull Booths of the Papiſts.*

[r] *Def. part.* 3. *p.* 315.

And this *Anſwer* did nothing like our noble *Doctour*. And therefore from making himſelf merry with the *King*, by a kinde of *Converſion* (borrowed from father [ſ] *Parſons three Converſions*) he wheels about, and breaks a Lance upon the *Parliament*: That would take upon them to *mend a Booke*, which they *could not but acknowledge to be both agreeable to Gods Word and the Primitive church*. And then he quotes 30. and 60. *Edv.* 6. *cap.* 1. as if he ſhould ſay, There's my Cloak, and here's my Sword, and I ſtand *in Cuerpo* ready to maintain it, I ſay ſtill, that this *Agreeableneſſe to Gods Word and the primitive church*, is not to be taken in a *mathematicall*, but in a *morall* point. The *firſt* Booke was in *ſome*, the *ſecond* is in *more* degrees, *agreeable* to thoſe excellent *Paterns*. But what need I ſay this, when the *Act* of *Parliament* ſaith no ſuch matter as is pretended? In that part of the *Act*, where theſe words are mentioned, ſome *coertion* and *penalties* were provided for ſenſuall perſons, and refractory

[ſ] 3 *Converſ. part.* 2. *c.* 12. *p.* 615. But yet for the preſent, this was the pure Word of God, and the worke of the H. Ghoſt, and no man might miſlike or reprove it.

fractory *Papists*, who forbore to repair to the *Parish-churches* upon the establishment of the *English Service*, desiring still to feed upon *husks*, when God had rain'd down his *Manna* upon them. The *Parliament* (according to their deep wisdome in that kinde) desirous to include some reason in the *Preamble*, of the *smart* that comes after in the *body* of the *Act*, tells the Offenders against this *new Law*, that *Prayers in the Mother-tongue*, is no *Invention* of theirs, as the *Priests* would make them believe, but the *direction* of the *Word of God*, & the *practice* of the *primitive church*. Medling no further with the *Liturgie* in this part of the *Act*, then as it was a *Service in the Mother-tongue*. And so begins the *Act*, *That* [t] *whereas order had been set forth for Common Prayer and Administration of the Sacraments to be used in the Mother-tongue, agreeable to the Word of God and the Primitive church, &c.* The thing excepted against, was *Prayer in the Mother-tongue*, and this the *Parliament* avows to be *agreeable to Gods Word and the Primitive church*. And I hope, you are not mounted as yet to that height, as to dare to *deny* it. If any Reader can doubt of so clear an explication, let him look once more upon the *Kings Answer* to the *Devonshire-Rebells*, immediately before this *Parliament*, and he shal finde *Sun-beams* to display all darknesse that can possibly fall upon this point. [u] *To the 3. Ask, for the Service in the English tongue, it hath manifest reasons for it.* [x] *If the Service in the church was good in Latin, it remaineth good in English. An alteration to the better,*

t 50. and 60. Ed. 6. c. 1.

u Act. and Mon. part 2. p. 666.

x Act. and Mon. part 2. p. 667.

ter, except Knowledge be worse then Ignorance. So that whosoever hath moved you to dislike this Order, can give you no reason for it. Order, saith he *King*; a *godly Order*, saith the [y] *Parliament*: both mean the same *thing*, as they use the same *words*: *An Order for Common prayers in the Mother-tongue.* So that Father *Parsons* and you must *unlaugh* again this foolish *Laughter*, which you made without cause upon this *Act* of *Parlement*. [y] 5 & 6. Ed. 6. 1.

VVell, let the *King*, the *Counsell*, and the *Parliament* order what they please; two things he will make good: first, that If *Origen*, or *Arnobius* do [z] say *they had no Altars in the Primitive Church*, *they meant, not any for bloudy or externall Sacrifices, as the Gentiles had.* VVhere you see, he is almost come to that we have been wrangling for all this while, That they had *no Altars for externall Sacrifices.* And shew me, that ever one *Father* or *Schoolman* did teach a necessity of an *externall Altar* to an *internall Sacrifice*, and I will yeeld him the better of the *Controversie.* But I see his Loop-hole already; he wilt help himself with those words, *As the Gentiles had*: Although it be, God wot, but a *poore hift.* And secondly, he will make it good, that the *Church had Altars*, *both the Name* (which the *Letter* denies not, but onely the *name* applied to the *materiall* Instrument call'd *the Lords Table*) *and Thing too, a long time together, before the birth of Origen and Arnobius.* This later part would prove too heavie a *Buckler* for any man to take up, that were to fight it out with a *Scholar* indeed. For the *Writer* of the *Letter* doth utterly decline the Combat, retiring himself to his 200 [z] pag. 45.

years, (which will not serve his Turn, for al his Caution, if [a] *Sixtus Primus* did first appoint that *Masse* should be said no where, but upon an *Altar*) as to an advantage of ground, and turning B. *Iewell* against this *Goliah*, without averring any thing of his own, beside the testimony of S. *Paul*: at which this *Doctur*, like that drunken *Gossip*, saith, *Amen*; when he should have said, *All this I stedfastly believe*. But having to do but with *this man of rags*, I dare undertake him in both the *points*; and if I could fully satisfie that place of *Tertullian* in his Book *De Oratione*, will adventure my credit, to wipe his nose of the rest of those *Testimonies* produced by him. And all this while I am no *Champion* for the *Writer* of the *Letter* (who hath withdrawn his Neck out of the Collar) but of the great *Champion* of our Church, B. *Iewell*.

[a] *Rolwinck Fasticul tempor. p.42.* Item que le Messe ne fut celebrée, si non fur l' Autel, *Les fleurs & manieres de temps, translated by Surgat. 1483. and augmented by Peter D'esrey, 1513.*

For the first therefore, because B *Iewell* saith, [b] *that then the faithfull, for fear of Tyrants, were fain to meet together in private houses, &c. therefort it was, they were not so richly furnished, or at leastwise they had not such Altars, as the Gentiles had*, saith D. *Coal.* But B. *Iewell*, when he spake those words of their wanting of Churches in the Primitive Church, addes presently a word, or two (which this *Doctour* did not unwillingly forget) [c] *And may we thinck that Altars were built before Churches?* Which though it be not altogether an unanswerable Question (for [d] men are of opinion that *Altars* were built before the *Churches*;) yet is it sufficient to declare the impudencie of this man, that would undertake to answer *Origen* and *Arnobius*, out of B. *Iewell*. B. *Iewells* conclusion there

[b] Pag. 45.

[c] *Art. 3. p. 145.*

[d] *Because* Abraham Isaac, *and other* Patriarchs *built* Altars *unto the Lord, before the* Tabernacle *or* Temple *were erected, Suar. in 3. tom. 3. 4. 83. disp 81. Sect. 5. So saith* Walafr. Strabo *de rebus Ecclesiast. c. 1.*

is,

is, that *M. Harding was ill adviſed to ſay confidently, that Altars have ever been ſithence the Apoſtels times.* And he anſwers fully out of S.[e] *Auſtin*, the *Doctours* Objection, *that Altars being then portative, and carried by the Deacons from place to place* (which the learned Papiſts do not deny) they might have had *Altars*, although they had no ſtanding *Temples*. That is, *protative Altars*, not of *Stone fixed* to the walls of the Church (as our late *Popiſh Altars* be) of the which B. *Iewell* might very well make his former Queſtion.

[e] *Aug. in Q. V. & N. Teſtam. qui.* 101.

Now for that other *Flam*, That *Origen* and *Arnobius* should deny their having onely of *Hentheniſh*, but not of *Chriſtian Altars*; although it were enough to ſtop the mouth of this *Ignoto*, to ſet down the Teſtimonies of thoſe great VVorthies of the reformed Church, who (with B. *Iewell*) expound theſe two Fathers, of the *having no Altars* at all; as the [f] B. of *Dureſme*, [g] *Mornay*, [h] *Deſiderius Heraldus*, *Monſieur* [i] *Moulin*, [k] *Hoſpinian*, and others; yet becauſe he thinks he hath gotten the Cowards advantage, to put us to the proofe of the Negative, preſuming onely upon the juſtice of the cauſe, I will undertake him upon theſe hard conditions.

[f] *Inſtitut. lib. 6. c. 1.*
[g] *lib. 2. de Miſſ. c. 1. p. 171.*
[h] *Digreſſ. lib. 2. digr. 4.*
[i] *in his Anſwere to the Replique Contrevers. 10*
[k] *De Orig. Altar. p. 6. c. 34.*

For *Origen*; it is clear'd in a word, that he was not *interrogated*, and conſequently that he never *anſwered*, concerning the *Heathen* or *Pagan Altars*. For [l] *Celſus* his adverſary (what Countreyman ſoever he was) diſguiſeth himſelf as a *Iew* diſputing againſt the *Chriſtians* in all that diſcourſe. And it were an Argument fitting as wiſe a *Rabbin* as our *D. Coal*, to prove the *Chriſtians* to be

[l] Μετὰ δὲ ταῦτα καὶ Κελσος Ἰουδαίοις ἐοικὼς ἐπιφέρεται, *Orig. contra Celſ. l. 1.*

Atheists, because they had not (which they themselves abhorred to the death) *Pagan Altars*. But *Celsus* his objection is to the purpose and *generall*, that the *Christiās* had amongst thē selves a σύνθημα or *secret Token*. ἀφανοῦς κοινωνίας, of some *invisible cōbination*, that they erected no kinde of *Altars*, as all other Sects and Professions (not being [m] Atheists) amongst the *Iews* and *Gentiles* did. And to this *generall* Objection the Answer was likewise *generall* (or very *impartinent*) that they had *no Altars at all*, but those *immateriall Altars* we spake of before, in the *Souls* and *Consciences* of holy men.

m Οὐδὲ γὰρ Ἑκάβαι τοῦτο, οὐδὲ Λιβόων οἱ Νομάδες, οὐδὲ οἱ Ἀδεοί. *Orig. cōtra Cles. l. 7. p. 384.*

And *Arnobius* well weighed, comes to the same effect, For how beit he had not to do with *Iewes*, but with *Gentiles*, yet the Objection is in *generall* termes, not, that they erected no *Altar* for their *Gods* and *Sacrifices*, but that they built them no *Altar*, *venerationis ad officia*, to *officiate* upon in any kinde of *divine worship*. And so *Desiderius Heraldus*, the best *Critick* extant upon that Book, delivers himself, That this may be understood [n] *simply* and *absolutely*, without any relation to the *Pagan Altars*. Holding an opinion elsewhere, that simply and absolutely there were no *Altars* erected in the Church of God, before *Tertullians* time. But this will appeare yet more clearly by a place of S. *Cyrill*, which the L. [o] B. of *Duresme* doth thorowly examine to this purpose. For *julian* the *Apostata* had been a [p] *Reader* of our Church, and knew the generall practice thereof, and that it had been in him a ridiculous thing to imagine, that the *Christians* should have any *Pagan Altars*.

n Potest hoc intelligi simpliciter, qupd nulli haberēt simpliciter, *Desid. Herald. ad Arn. 1. 6. p. 342.*

o *Institut l. 6. c. 5. p. 464.*

p *Greg. Nazianz. Orat. 3. ad Pers. Iulianum*

Nay

Nay the *wittie Prince* takes notice of it, that the very *Iewes* do *ſacrifice*, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly againſt us (as he conceives) *Offerre Sacra in Altari & ſacrificare cavetis*, You *Chriſtians* are moſt ſchrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Biſhop well obſerves) S *Cyrill* anſwers not one word: which had been prevarication before *God* and *man* if the *Chriſtians* had acknowledged in thoſe dayes, any *Chriſtian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it bewell obſerv'd, and rightly read) there is as pregnant a teſtimony as this of S. *Cyrill*. Some one had [q] written of the *Chriſtians* (for you muſt read it *fabulatur*, not *fabulantur*) that *a Felon puniſhed for his offence, and that wofull wood of the Croſſe, was all the Ceremonies of the Chriſtians*. VVhereupon *Cæcilius* the Pagan, running deſcant, ſaith that the *Authour* had *ſuited* them to a hair, and built them *Altars fit for ſuch wretches*, *ut id colant quod merentur*, making them to adore that [r] *unluckie tree*, which they had ſo well deſerved. So far he goeth with his *Authour*. But coming in the nevt Page, to charge the *Chriſtians* himſelf, he moves this Queſtion; VVhy do they keep ſuch adoe to conceal, *quicquid illud colunt* (not, *colimus*) *that, whatever it be*, *they* (the *Chriſtians*, not *we* the *Pagans do really worſhip? Cur nullas Aras habent?* VVhat is the matter they have *no Altars?* Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he ſaith, [s] *It is not*

[q] Et qui homine ſummo ſupplicio pro facinore puniti & Crucis ligna feralia, eorũ Ceremonias fabulãtur, (*as* Wo werius; fabulatur, *as* Def Heraldns *reades it*) congiuẽtia perditis ſceleratisque tribunnt Altaria, ut id quod merẽtur, *Mynutius Fel. p.* 20. *juxta werii edit.*

[r] Infelici arbore ſuſpẽdito, *In* 12 *Tabul.*

[s] Putaris autẽ nos occultare quod colimus fidelubra & aras non habemus? Vtrejiciam ei ſuum munus, in gratum eſt Cum ſit litabilis hoſtia bonus ãmus & pura mẽs & ſincera conſcientia, 7. 73.

with any desire to conceal the object of their worship, that they have no Altars: *But that with them, the bottom of their* heart *supplies the* Altar, *and a* good intention *the* hallowed Sacrifice. VVhere I observe two remarkable circumstances; Frist, *Gods truth* acknowledged by the *Father* of *Lyes*, the *Divell* himself, by the mouth of a *Pagan*, *That the* Tree *of the Crosse was the* Altar *of the* Christians: And then a joint agrement of *Cæcilius* & *Octavius*, the *Pagan*, and the *Christian*, That for the setting forth of that (what ever it be) that they, the *Christians*, then worshipped, they had no *visible erected Altar*. And I hope I have set before you more solid stuffe then the *Quelque-choses* of the poore *Doctour*, to nourish your consent to B. *Iewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no *materiall Altars*. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rack*, and more passable in the *Civill Law*, then in *Schools* of *Divinitie*. [t] *Plinius Secundus*, a very witty and learned man, making strict enquirie against the *Christians*, and desirous to know exactly, what they did in his Province of *Bithynia* at their private meetings, and congregations, learn't what he could from *Agostata's* revolted from the *Faith* twentie yeares before, who before his face, sacrificed to the *gods*, and adored the *image* of the *Emperour*. And having collected from them the

[t] *Plinius Secund. l. 10. ep. 97.* Compare with this Epistle, that of Tertulian; Plinius Secũdus cùm provinciam regeret, damnatis quibusdã Christianis, quibusdã gradu pulsis, &c. Allegãs preter obstinationẽ non sacrificãdi nihil aliund se de sacris eorum comperisse, *Apologet. adverſ Gentes.* And Baronius *is of opiniõ that* Plinie *himself doth take notice in that* Epistle, *of the* Christians *receiving the Sacrament of the* Eucharist, Tõ 2. *ad annum* 104. *dist.* 4.

the ſubſtance of all the *Chriſtian Profeſſion* in thoſe dayes, put two yong Chriſtian *Maids* upon the *Rack*, who in their Confeſſions agreed word for word with the former *Apoſtata's*. I finde in thoſe *Extracts*, continuall meeting at their *Love-feaſts*, (together with the which the *Communion* was uſually adminiſtred in theſe dayes) untill all [u] *wakes* were put down by the *Emperour Trajan*; but I do not finde one ſyllable to fall either from the poore *Maids*, or the *Apoſtata's* themſelves (who knew but too well what thoſe things were) of the *Chriſtian materiall Altar*.

And ſo much for Bishop *Iewells Negation*; now for *Biſhop wouldbee's Affirmation* of *Altars* in the *Primitive Church*.

It is (ſaith [x] he) *moſt certain* (as you ſound every thing to be which he ſaid bevore) *that the Church had* Altars, *both the* name *and the* thing; *and uſed both* name *and* thing *a long time together, before the birth of* Arnobius. This is the ground he means to fight it out on. And in the leading up of his *men*, make it good, he placeth, as *Captain* of the ſquadron, a ſtout *Mauritanian*, to wit, *Tertulian*. And he hath reaſon for it. For if *Tertullian* make not the Charge upon B. *Iewell*, I am ſure of it, none of the reſt (of this Band) will hurt him: And if this *Leader* ſhould chance to be overcome,

——— *[y] in uno victa poteſtas*
Romanùmque decus ———

we ſhall make wash work with the reſt of his *followers*. The more probable authority that can be

[u] *Theſe were* Sodalitates, *Companies, or Colledges of Artiſans, ſuch as they have in* London. *Amongſt whom there was a* Fellowship, (*as the* Greek *word ſignifies*) *and now and the* Good-fellowship. *Upon a motion made by* Plinie *for a* Cõpanie *of* Iron-mongers *or* Armourers *in* Nicomedia, Trajan, *a warrie Emperour, put down all theſe metings becauſe he call'd to minde,* iſtas cĩvitates ab ejuſmodi factionibus eſſe vexatas. *See his Epiſtle, Plin. l.* 10. *ep.* 43.

[x] *Pag.* 46.

[y] *Pet. Arbit in Satyr. de Caton.*

be produced (as the *Lord* [z] *plessie* doth acbnowledge) is this of *Tertulian* in his *Book* of *Prayer*. *wilt not thy* [a] Fast *or* Publick meeting *prove the more solemn, if withall thou celebrate the same at the* Altar *of God?* That noble [b] *Lord* (because of the mention made of the *Eucharist* in the words before) concieves it a clear case, that, by this *Ara Dei*, in his *African* and affected stile, he means plainly, *the Lords Table*, I will adde some *ason* for this opinion. [c] *Ara* in *Tertullian* doth not signifie an *Altar*, but any *hillock* or *advantage of ground*, or *Stall* or *Table* to stand upon; as appeares plainly by that in his Book *De pallio*; *Soleo de pualibet margine vel ara medicinos moribus dicere*; I am wont (saith the *Mantle*, alluding to the fashion of the *Stoicks*) to prescribe Medicine to the maners of men, upon every *brink*, *hillock*, or *stall* that is presented unto me. Because therefore the *Lords Table*, upon which the *Sacrament* was adminestred, was in a kinde of *height*, *rising* and *elevation* form the Pavement of the Church, he calls it, *Ara Dei*; not that *Altar*, but that *Rising*, or *Table* of Almightie God. And when these two places are well under stood and compared together, and notice also taken that the word is not otherwise used by *Tertullian* in any place but this one, I shall not be afraid to subm it the

z Tertullianum probabilius citare videantur, *De Miss.* l 2. c, 1. p 175.

a Stationes, i.e. Iejunia, *La Cerda*, Publici Ecclesiæ genera lèique conventus, quibus pii omnes jubebantur stare in Ecclesia diutius, & comparere coram Domino ad actiones sacras. *Fr. Iun. in hunc locum.* A militia Romana tractũ & usurpatum vocabulum. Nunc ad Basilicas, nunc ad Martyria stantes & artenti precabantur, præcipué die Dominico, *Beat. Rhenan. in Tertullian. l. 2. ad uxor.*

b Annõ aperté de sacra Mensa loquitur? *Mornæus, ubi suprá.*

c Quilibet editior locus. Qui in publico aliquid dicere volebant, semper ex edito loco, quasi suggestu vel ribunali, pronunciabant. Vt cespititia tribunalia in castris *So* βωμος *in* Lucian, *in Alexan. Abunotichite, for any* high place: *For such a companion would not have beẽ suffered to clamber up an* Altar. *So that* high stone, *that* Apollonius *stood upon when he cried,* Καλῶ, Ετέφανε, *of him that stab'd* Domitian, *Philostratus in vita Apollon. Salmaæus in lib. de Pallio, p* 396. Locus planus editùsque. *Varre de re Rustica l.* 1. c. 54. *As* Rocks *that seem* higher *then the* Sea; Saxa vocant Itali mediis quæ in fluctibus Aras, *Æneid* 1. *Fr Iun.*

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gentiles*. Their fashion (as we touch't heretofore) was of every *Sacrifice* they made, to give a *portion* or *share* to their especiall favourites. [d] *Vt re divinâ factâ, mecum prandeat*, saith, *Plautus*, That Sacrifice being done, he might come and dine with me. And so saith the [e] Poet,

[d] *Plautus in Amphitr. Act. 3. Scen. 3.*

[e] *Theocr. in Bucol.*

——— καὶ τὸ δὲ θύσας
Ταῖς Νύμφαις Μορσῶνι καλὸν κρέας αὐτὶ κα πέμψον

When you next sacrifice *to the* Nymphs, *forget not to send a good piece of flesh to your friend* Morson. Because therefore in *Tertullians* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their τόμον, or *portion* (as [f] *Theophrastus* calls it) from the *Altars* into their *houses*; *Tertullian* alluding to these *Reservations* from the *heathen Altars*, doth call the *Communion-Table*, *ARA DEI Gods Altar*. Lastly, *Tertullian*, by naming his Sacrifice immediately before, *Sacrificium Orationis*, to be but the *Sacrifice* of *Prayer*, doth clearly interpret what he means by his *Altar*, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants *Altar* to

[f] ὡσὶ ἃ καὶ ἔτας.

g Digress. l. 2. Digr. 4. For whē he had shewed the other place, Aris Dei was to be read, Charis Dei; yet he saith, Afterward, that in after Tertullians time, Altars came to the Church Where he is to be read, Postea autem (not as it is falsely printed, Poste antejcùm Altaria in Ecclesiis constituti cœperūt, Aris etiā atq; Altaribus supplices accidebant p. 277.

h P. 47. And Θυσιαστήριον τοῦ Θεοῦ, Gods Altar, as Tertul. and S. Cypr. did after call it *ad Tarsens.*

i Basilius item ex Bellarmino. Rives Chath. Orat. tom. 1. p. 516.

k Deprivations p. 282.

l In locum.

m In locum.

n L. de Miss. c. 1.

o Digres. l. 2. dig. 4.

p Ad ord. Defuncta

q Observ. l. 2 observ. 22.

have been in the Church in *Nazianzen's* time, yet doth he clearely affirme they were brought in after g *Tertullians* time. I could adde a fourth exposition of these words, made by a most *Learned and Iudicious Divine*, one D. *Coal*, That h *Tertullian* by an *Altar* in this place means as *Ignatius* doth in his Epistle *ad Trallenses*, that is, an *old woman*; But that I am afraid you would take it to be, not a *Tale of an old Wife*, but *an old Wife's Tale*.

Being therefore rid of this *Captain*-authority, the rest will quickly vanish of themselves. And that *Geniculatio ad Aras*, which the *Doctour* quotes out of *Tertullian*, *Depœnitentia*, is a *Testimony*, that never was in the *Book* at all. *Adgeniculari Arâ Dei*, to *kneel* to the *Altars* of *God*, was there *once*, I confesse, and much made of by i *Bellarmine* and k *Pere Cotton*: But is now like a Coward got out of the *Book*, and runne away: The true reading being *Adgeniculari CHARIS Dei*, To kneel to Gods Favourites, the *Saints* ond *Priests*, to *intercede* for them. A likelier matter, a great deal, in men that did *penance*, then to be *kneeling* at the *Altars* of *God*, which in those dayes they durst not *approach* by a great *distince*, untill they had undergone all that was enjoin'd them. And this *Critisme* is none of ours *originally*, but *Pamelius* his, corresponding with the *M. S.* in the *Vaticane* Library; but approwed by l *La Cerda*, m *Iuntus*, n *Du Plessy* o *Heraldus* p *Salmasius*, q *Albaspinæus*, and all men else, beside this poore *Doctour*.

As

As I was writting of this, I was shewed a *Latine Determination*, that goeth from hand to hand, *well languaged*, but of *poore stuffe* and *substance* (God he knoweth) ayming to prove, that look what *Ceremonies* were used about the *Altar* before the *Reformation*, *ut & virtute Catholicæ consuetudinis*, by power and force of any generall *Custom*, though passed over in deep silence by our *Liturgie*, are notwithstandig commanded, as by a kinde of *implicite precept*, even unto us that live under the discipline of the *English Liturgie*. VVhich is a doctrine so contrarie, not onely to that Chapter in our *Liturgie*, r *Of Ceremonies, why some be abolished and some retained*, but evē to the ſ *Act of Parliament*, that appropriates the *addition* of any more *Ceremonies* of that nature, then the prescribed in our *Book*, unto the person of the *King himself*, that I cannot believe, that any *Divine* should publish the same, otherwise then in a *Merriment*. The same *Writing* doth except against this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac't, as I said before, by all learned men of both *Religions*) because it is not said, *Charis Deo*, as he thinks all the *Africans*, *Cyprians*, *S. Austin*, and the like, would say; and because doers of *penance*, though they might not at the *first*, (as *Pamelius* objects) yet might well at the *last*, when they came for their *Absolutions*, approch the *Altars*. VVherein this *pocket-Authour* is very wide in both his *Criticismes*. For why should not *Tertullian* say as well *Charis Dei*, as *Aris Dei*, *adgeniculari*, which he himself would make him speak?

r Book of Com. Prayer, of Ceremonies.

ſ 1. Eliz. c. 2.

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth [t] *Children*: as *Peniculus* in [u] *Plautus*,

Domi domitus fui usque cum charis meis.

I have been hampered all this while at home with my poore *Children* And so [x] *Lactantius* calls the *Widow* and the *Orphans*, *Charns Dei*, Gods peculiar *Children*. And this in imitation of the [y] *Greeks*, who call their *Children* τὰ φίλτατα Yea, we have both these expressions in the *Africane* writers, speaking of Iobs [z] losse of his children. And that the *Africane* Fathers al souse it in the *second*, not in the *third* Case (as the *Determinatour* would have it) appears by ‡ *La Cerda*, upon that of *Tertullian*, *Lib. de Patient. c. 9. Quis omnino impatientiæ natus, &c.* And so the doers of *Penance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*. And as much more is the man deceiv'd in his other conjecture, that this *Adgeniculation* was before the *Altar*, when they came for *Absolution*. God knowet, few liv'd in *Tertullians* time to come for *absolution*, the *Penances* for slender *faults* were of so long *Continuance*. But whereas there were foure severall *degrees* of publick *Penance* in those severer times, call'd in Latine *Fletus*, *Auditio*, *Substractio*, *Consistentia*, *Weeping* before the Porch, *Hearing* in the Porch, *Lying* all a long on the Church Pavement, not far from the Porch, in expectation of the Bishops prayers and blessing, and

t *As* Charo cognatio, *Tertullian. de Idol. c.* 10. Chari dicũtur liberi. *Turneb. Adversar. l.* 18. *c.* 14. Chari κατ' ἐξοχὴν liberi, *Iun. in Tertull. de Idol. p.* 105.

u *Menœchm. Act.* 1. *S.* 1 Charis meis, i. e liberis meis, qui sũt nobis clarissimi. *Lambin. p.* 419 Chari dicuntur liberi, *Taubm. p.* 598.

x *Divin. Instit. l.* 6. *c.* 12. *Bibl. Par* 10. 9 *p.* 226

y Appellatione *Chatorũ* interdum liberi intelligũtur, more Græcorum qui Liberos φιλτατά appellant, *Lambin. in Menœchm. Act.* 1. *Sc.* 1.

z Necamissionibus Charissimorum, *Tertul. lib. de Patientia, c.* 14. *Which* S. Cyprian, *his Scholar, calls*, Amissionem Charorum, *lib. de Patientia c.* 9. ‡ Volo ut *Impatientiæ* fit in secundo casu, vividore & acriore sententiâ, *La Cerda in locum. Sic* Affines cupiditatis deprehendemur, *Tertull. lib. de Patient. c.* 7.

Standing

Standing with the people with in the Church to partake of their *Orisons*, but not of the *holy Sacrament:* this *Adgeniculation* was in the first and not in the last *degree*; and to procure the *Priests* to *enjoyne*, and not to *dissolve* their *penance*, as ‡ learned men observe. *And* the words that follow in *Tertullian*, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legitiones deprecationis injungere*, to enjoin all the Brethren, an embassie of prayers and intercession in their behalfs: That is, to *God*, not to the *Priests*; and that in the ωρὸσκλαυσις, or *first degree of penance*, as S. a *Basil* teacheth us clearly in his Commentary upon the *32.* Psalm. *And* this is enough, if not to much, to wash away this weak conjecture, oppos'd by all learned men, that have lived sithence *Pamelius* his time. *And* so much for *Tertullian*.

Irenæus l. 4. c. 20. is a peaceable man, and fights against none of our side: Making (by a continued Allegory taken from *Deuter. 33. 9*) all to *Priests* serving at the *Altar*, who are willing to *forsake all and follow Christ*. b Omnis justus, *Every sanctified mã* (as we quoted before) *that makes himself a lively, holy, and well-pleasing Sacrifice, offering Almes and the Calves of his lips to Almighty God, is a Priest serving at* Irenæus *his* Altar. *Sacerdos scitus fuit David* (saith he) *David* in this kinde was a *proper Prist*. *And* so is this man, *scitus scriptor*, a very *proper Writer*, to bring in this place of *Irenæus* for a *proper Altar*. S. *Cyprian. l. 1. c 7.*

‡ See it hãdled of purpose by *Albaspin. Obs. l. 2. Observat 22. & in sequentib.* by *Pamelius on this place:* by *Desid. Heraldus at large, Digress. l. 2. Digr. 4.*

a Πολλὰ μετὰ κλαύσαντα, δὲ ἡσθεντὰ ἀδελφῶν, συζμεῖν σοὶ ωρὸς τοῦ ἰασίν. *And so Eustath ad 9. Iliad. defines a prayer to be* πρέσβιν πρὸς Θεὸν ἀδωρότατον.

b *So doth* Nicolaus Galasius *epitomize this Chapter.* Omnes justos Sadotalem habere ordinẽ, *Iren. ab illo editus, p. 245.*

ad Epicletum, expounds himself clearly what he means by an *Altar*, to wit, *Stipes, Oblationes, Lucra*; the *Contributions, Offering*, and all *Advantages* belonging to the mans *Bishooprick*, whom they had *suspend*. Interlarding all this passage with allusions to Texts in *Exodus, Deuteronomy*, and *Leviticus* (quoting one which [c] *Pamelius* knoweth not where to finde) *de Sacerdotum altari Iehovæ inservientium officio*, touching the duties of Priests attending the *Lords* Altar, saith [d] *Goulartius*. For that famous place out of the eighth Epistle, (*There is one* God, *and one* Church, *and one* Chair, *founded upon* Peter *by the words of* Christ. *Other* Altar, *or other* Priesthood, *beside that one* Altar, *and that one* Priesthood, *cannot be erected.*) you know how all the [e] *Pontificians* interpret. And I hope you would not have the *Popedome* if self setled and erected in every *Parish Church* of *England*. But if you will expound it with the learned *Protestants*, then you must know, that by the *Altar* and *Priesthood* in this place, he means *Summam Evangelii*, the *substance* of the *Gospell delivered by Christ and his Apostles*, *inviting all Christians to the participation of Christs death and the efficacie thereof, that they may be collected together and united in him*, saith learned [f] *Goulartius*. Lastly, for that place in his ninth Epistle; it is a clear case, that by *Altar* he means there, *ministeriall functions* and *offices*, and that with a plain and *literall allusion* to the Tribe of *Levi* under the [g] Law. S. *Cyprian* was angry with one *Geminius Victor*, for making (against the [h] *Canon*) one *Faustinus* a Priest, Overseer of his

VVill,

[c] Repetire autem non potui quem Scripturæ locum citet, *Pamelius* & *Goulart.*
[d] *Pag. 191.*
[e] As Pamelius *himself in his Notes, in libru. De unitate Ecclesiæ, reforres it.*
[f] *Annot. in librū Cypr. de unitate Ecclesiæ. p. 305*
[g] Nec sacræ institutionis & functionis, in Levitica præfiguratæ, debitam habuisse rationem *Goulart.*
[h] *An old Canō renewed, Concil. Chalcid. Can. 3.* Exceptis tutelis miserabilium personarum, & legitimis, ad quas per leges compelli possent, *Goulart. Habetur in Codice Ecclesiæ universæ Can.* 180.
Συνίδοσι γὰρ, ὡς τὸς αὐτοὺς ἀκολουθοῦμες τοῖς θεοῖς λειτουργίαν δεῖ τῆς ἐκκλησίας ἐχόντων ἢ τοῖς περὶ τὸν θεὸν ἀπτομένων ἀπαλλαχθῆναι
Leonine Novell. Constitut. 66.

VVill, and by that means withdrawing of him from his *calling* and *Miniſtery*. And enlarging of him ſelf in that Diſcourſe, how careſull God had been in providing *Tithes* and *Oblations* for the *Prieſt* under the *Law*, giving him no *Lands* and *Husbandries* amongſt the other Tribes, *ut in nulla re avocaretur*, that he might have no occaſion to be withdrawn from the *Altar*: he aggrevates the offence of thoſe *Teſtatours*, that by making *Church-men*, *Executours* and *Overſeers* of their laſt VVills, *ab altari Sacerdotes & Miniſtros volunt avocare*, will needs withdraw Miniſters from their Eccleſiaſticall functions, with no leſſe offence, then if, under the Law, they had withdrawn the *Prieſts* from the holy *Altar*. So that this place takes my *Doctour* a little by the Noſe, that i *cannot endure to be a looker on, and a dull Spectatour*, confined onely to his Miniſteriall *Meditations*: but hath not one ſyllable that croſſeth the aſſertion of B. *Iewell*, That as yet there was not erected in the Church any *materiall Altars*. S. *Cyprian* doth *allude* in every one of theſe three paſſages, and the *Doctour illude* and abuſe his Readers, *figure-caſting* them in this ſort, as if he had been to deal with ſome *ill Spirits*, and not daring to dite his Authours at large. *Nè deberet riſum*, leſt children ſhould hoot at him with leeres and Laughters.

i Pag. 10.

k *But to go higher yet (ut lapſu graviore ruat)* he tells us, that *Ignatius uſeth it in no leſſe then three of his Epiſtles*. VVhat *it* man? If you mean the *name*, *Ignatius* uſeth it in *five* of *ſix* of his *Epiſtles* at the leaſt; if the *thing*, that is, a *proper* and *materiall*

k Pag. 46.

riall Altar; he useth it not in any of these *three* insisted on by you. The place in the Epistle to the *Magnesians* (besides that [l] *Vedelius* conceives it to be a suppositions fragment, taken out of the Constitutions of *Clemens*) the man brings in undoubtedly to make sport. *Runne of all you like one man, to the Temple of God, is to one* Alar, ἐπὶ ἕνα Ἰησοῦν χριστὸν, *to one* Iesus Christ; Or, to translate it in plain *English*, *to one* Iesus Christ, *as to one* Altar. And this *one Altar* we all acknowledge to be in the Church. In his next place to the *Philadelphians*, he doth expresse himself to mean by *Altar*, βελὴν ὁσίον, καὶ ἐκκλησίαν, the *Councell* of the *Saints* and *Church* in generall (as we said before) and not any *materiall Altar*; as [m] *Videlius* proves at large. For should *Ignatius* mean by the like speaches, a *materiall Altar*, when he saith, that *if any mã be not* [n] ἐντὸς τοῦ θυσιαστηρίου, *within the Altar, he is deprived of the Bread of God*, what should become of *women* and the *Laity*, that by an expresse *Canon* of a generall [o] *Councell*, are prohibited from coming within the *materiall Altar*? By *Altar* therefore in these passages, he must understand the *bosome* of the Church. For that place in the *Epistle* to them of *Tarsus*; I pity the poore man, if he be indeed (as they say he is) married to a *Widow*. Sure I am, he never read the passage, but some knavish Scholar exscrib'd it for him, to make sport withall. The words are these, *Honour*, [p] *Widows*, τὰς ἐν σεμνότητι, *that uphold their Chastity* (as *Videlius* translates it) *and Reputation as the* Altars *of God*. But [q] *Genebrard* himself confesseth

[l] Locũ hunc suppositium esse, luce clarius meridianâ est, *Exercit. in epi. ad Magn.* *Then in the Margent, he notes them to be excerpted out of the Cõstitutions of* Clemens, *l. 2. c. 59. 60. 62. Although this later part doth not so clearly appeare unto me.*

[m] *Exercit. in Epist. ad Eph. p. 237.*

[n] *Ep. ad Trallen.* Οὐ δεῖ γυναῖκας τῶν θυσιαστηρίων εἰς ἔρχεσθαι, *Conc. Lood. can. 44.* Μὴ ἐξέστω τινὶ τῇ δ' ἀπὸ ταὐτὸν ἐν λαικοῖς τεσαυτοῖς ἔνδον ἱερουσίνα. θυσιωνήριον. *Concil. 6. in Trall. Can 69.*

[p] Et de cõtinentia viduarum, locum intelligit Baron. *Annal. Tom. 2 ad annum 109 dist 30.*

[q] *Clement. Constit. l. 3. c. 6. Genebrardus in eundem.*

fesseth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars, that Passage would make more for the *Doctour* a thousand times, then all he hath produced. *Let her know* (saith he) ὁ πρόνοια σήριον ἐστι Θεοῦ *that she is* Gods Altar, *and set her down in her house*, οὐδὲ γὰρ θυσιαστήριον τοῦ Θεοῦ περιτρέχει, *for the* Altar *of* God *never useth to run or gad about*. And well said, most *Metaphoricall Clemens!* Here's an *Altar* indeed! *An Altar* becomes much better the *upper end* of his Table, then the *upper end* of his *Church*: though not but of love with the *upper end* in that place also. *And* yet men sometimes make use of these *Altars*, if they be richly set out.

——— [r] *Optima summi*
Iam via processûs vetula fortuna Beatæ. [r] *Iuvenal. Satyr.*

A yong Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous *horn-Altar* buylt at *Delos*, hearing me and a neighbour-Minister of mine somewhat pleasant about this *Widow-Altar*, and other fond passages, in those foisted Constitutions of *Clemens*, brought me the next morning this *Allusion* between the passage in his *A*uthour, and that in mine;

[s] Ἄρτεμις ἀγρώσα, [illegible] καρήατα Φαυεχὲς
Κηυθιάδων, φορέεκεν ὁ θ' ἔπλεκε βωμὸν Ἀπόλλων. [s] *Callimach. Hymno in Apol.*

That is,
Carbo alleging *Pathers* for his ground,
No *Altar* there, but a *chast widow* found:
VVhich yet not unbecame his new *device*
Of *Widow-Altar* without *Sacrifice*.

From this *chast widow* may *his* finde such aid,
As *Phœbus Altar* did from that *chast Maid*;
VVho with her *Bow* that *crooked matter* brought,
VVhich be at *Delos* to an *Altar* wrought.
That *Virgins horns* lay [t] *joint lesse smooth*, and *sheen*
Such those our *Widows* plant have somtimes been:
Yet was that [u] *wonder of the World* I wis;
VVe make no *wonder in the Word* of this.

For the 3 *Canons* of the *Apostles* (to say nothing how all good Scholars esteem these *Canons* but as so many [x] *Pot-guns* he that shall reade what was and what is presented on these *Altars* for the maintenance of the *Bishop* and all his *Clergie* (the Tenths being *then* due, but not *then* established) as *Hony*, *Milk*, *strong Drink*, [y] *Sweet-meats*, *Fowl*, *Flesh*, *Roots*, *Grapes*, *Eares of Corn*, *Oil*, *Frankincense*, *and Fruits of the Season*, will conceive them to be rather so many *Panteries*, *Larders*, or *Store-houses*, then consecrated *Altars*. And indeed they were such, as are call'd in the *Greek Liturgies*, προθεσιες, or *Oblation-Tables*: which no learned man but knoweth to be *Vtensils* quite differing from the *holy Altar*; however called *Altars* by these *Canons*, by a manifest *allusion* to the *Altars* of *Oblation* among the *Iews*. And as [a] *Baronius* himself implieth, *Iudas* his *Bagge*, and the *Apostles feet*, (from whence these *Oblations* had their raise and beginning may with as good reason, as these *Tables*, be termed *Altars*, Of his place, *above all indeed*, *of Heb. 13. 10.* wee have spoken *indeed* but too much already. Lastly, I have perused reverend B. *Iewell*, *Artic. 13. Divis. 6.* and

[t] Μήτε κόγχης θέμεθλος, μήτε τιος ἄλλου δεσμου, *Plut. de solertia Animal. p. 983*

[u] Ἐν τοῖς ἑπτὰ θελουμεδίοις κεαμασιν, *Ibid.*

[x] *See the* Magdeburgenses, *that make many exceptiõ against them, Centur. 1. p. 544.*

[y] Ἐπίδιλιτα Confecta quædã, *Dionysius Exig. & Hervetus.*

[x] Imo cũ adhuc superstes Dominus munus prędicationis obiret, ex his quę dabãtur, unã cũ suis victũ capere consueverat. Iudas enim habens loculos, &c. Ad Apostolorum postea pedes Credentes oblationem faciebant. *Baron. An. tom. 1. p. 513. Et hunc locum citat Binius, ad hos Canones.*

and do finde, that there he cites many Fathers that mention but one *Altar* in one *Church*, and that placed in the *midſt* of the Congregation; (which this *Doctour* doth not obſerve) and that (he thinks) this *unitie* of *Altar* was kept in the Church of God, untill the Councell of *Antiſiodorum*: But I cannot finde, with all my peruſall, one word in him, why it ſhould not be properly call'd a *Table*, and not an *Altar*. But peruſing withall the *third Article*, and 26. *Diviſion*, I finde he declares himſelf in thoſe words, with which I will conclude this *Chapter*, and withall (if it pleaſe the *Doctour*) the whole *Controverſie*. *And notwithſtanding it were a* Table, *yet was it alſo called an* Altar: *not for that it was ſo indeed, but onely by alluſion to the* Altars *of the* old Law. *And ſo* Irenæus *calleth* Chriſt, *and* Origen *our* Hearts *be* Altars *indeed, but onely by a metaphor or a manner of ſpeach Such were the* Altars *which were uſed by the old Fathers immediately after the Apoſtles time.* And this is all that the *Letter* deſires the *Vicar* to know and obſerve.

CHAP. VI.

Of Extravagances. Misquotation. Book of Fast. Chappells and Cathedrals. The Fast of taking downe Altars. Altars in the old Liturgie. Children of this Church and Commmon-VVeal. The name of the Lords Table. Ovall Table. Pleasing the people.

THe last Chapter contained the *Sixth* (as the *Canonicists* term it) this, the *Extravagants*, or VVild-goose-chase of this second Section. VVherein the *Doctour* diverts his fury, from the *King*, the *Counsell*, the *Parliament*, and B. *Iewell*, upon the *Writer* of the *Letter* againe; but all upon a *high-Germane* or pickt *Quarels*, not worth tow rushes apiece.

a *Querelles & Allement.*

First, he chargeth the *Writer* with lending *lame Giles* a pair of *Crutches* to walk upon, and some *Arrows* to shoot at the *Altars*, and the *Bowing to the blessed Name of* IESUS. VVho this *Claudius Gillius*, or *Lame Giles* should be, I connot

Pag. 21.

guesse;

gueſſe; nor is this *Cripple* known by any in our Neighbourhood. He may be much older then the [c] *Letter but now ſought after*. And this Douctour may halt before his *Cripple*, when he talks of *Canons* 1471; and again outrunne a *Conſtable* when he denies the *Canons* 1571. *Pag.* 18. to require *ioyned Tables* for the *Communion*. *Pag.* 15. *you* ſay; becauſe you ſaw it in *Latine*: *Pag.* 18. *they* ſay; becauſe you ſaw it in *Engliſh*. And you may ſee it, when you pleaſe, the eaſier, becauſe printed by *Iohn Day*. In the mean time, the world may ſee your wiſdome, to trouble the *Preſſe* with ſuch impertinent *Follies*.

[c] *Pag.* 4.

Secondly, [d] he taxeth the *Writer* with *ſeeming to caſt a ſcorne on them, by whoſe direction the* Book *of the Faſt in* 1° *of the King was drawn up and publiſhed; as if it were a* Novelty *or* ſingular device *of theirs to call the Later part of divine Service by the name of* Second Service: *Which the* Diſcouſer *ſlighteth*. Surely this is a fierce hunting Dog!

[d] *Pag.* 24.

——— [e] *In ſomnis leporis veſtigia latrat.*

[e] *Peron. Arbit. in Satyric.*

He hath dream't of ſome Hare, and now barks after her. Unleſſe (peradventure) all this noiſe be but to get a bit from his Maſters [f] *ex conſuetudine magis quàm exferocitate*; of a *Cuſtome* he hath got to be *rewarded* in this kinde, not that he is any way *provoked* by the *Writer* of the *Letter*. For the *Writer* ſpeakes not one word againſt this *Partition* of the *Service* in the *Book* of *Faſt*; But the *Vicar* applying the ſame in his diſcourſe (as it ſeems) to the *Book* of *Common Prayer*, and ſome of his Neighbours boggling thereat, the *Writer* excuſeth

[f] *Seneca lib.* 2. *de Ira.*

teſteth it, as done in *imitation* of that grave and pious *Book* (which never intended to give *Rubricks* to the publick *Liturgie*) and not (as might be conceived) of the two *Maſſes* uſed of old, that of the *Catechumeni*, and that of the *Faithfull*, a *Partition*, g *deſerted* long ago by the Church of *Rome* it ſelf, as of no further uſe in theſe parts of the world, wholly converted to *Chriſtianity*. But D. *Coal* being conjured into the Circle of this *Parentheſis*, knowes not how to get out againe, but *about he goes, and about he goes*, from one abſurditie to another.

For firſt, the *Order of Morning Prayer* is not (as this man ſuppoſeth) nor ever was, the whole *Morning Prayer*, but a little *fragment* thereof, call'd the *order of Mattins*, in the *Primar* of h *Sarum*, as alſo in K. i *Henry* the Eighths *Primar*, (which was in uſe under K. k *Edward* for a long time) as alſo in the firſt *Liturgie* ſet forth by K. l *Edward* himſelf. Beſides theſe *Mattins* or *Order of Morning Prayer*, there were of old, m *Lauds, Primes, Houres, Collects, Letanies, Suffrages*, and ſometimes *Dirges* and *Commendations*. Some whereof are ſtill retained in our *Morning Service*. So that if we ſhould make one *Service* of the *Martins*, we muſt make another of the *Collects*, a third of the *Letany*, and our *Communion* ſhalbe, at the ſooneſt, our *fourt*, and by no means our *Second* Service.

Beſides that, according to this new Reckoning, we ſhall have (that which I will be bold to ſay no *Liturgie*, *Greek* or *Latine*, can ſhew this day) an *entire Service* without a *Prayer* for the *King*

g Mutatis rebus, neceſſe fuit mutare Ceremonias. Quia jâ Catechumeni deeſſe incipiebant, & hodie nulli ſunt. Quòd ſi ſint (ut exiſtere poſſint) Iudeis ad nos tranſeuntibus & Turcis, quid attinet propter paucos veterem repere morē? *B. Rhenanus of S. Gregories chāging of Gelaſius hn Liturgie, Præf. ad Liturg. Chryſ.*

h *A Primar of Salnbury Vſe, printed* 1544.

i *A Primar ſet forth by the King*, 1545.

k *K. Edwards Injanct. Injūct.* 34. *Vol.* 121. *And ſo in his Injūct. Injunct.* 23.

m *See the two Primars.*

King or *Bishop*, which in our *own Liturgie* come in after, *Thus endeth the Order of Morning Prayer*.

Thirdly, The [u] *Act of Parliament* calls it *Service*; not *Services*; and the [o] *Contents* of our *Liturgie* (which is our *Rubrick* confirmed) followeth the old *distinction* in K. *Henry's Prime*. 9 *Order for Morning Prayer*; 10 *the Letanie*; 11 *the Collects*, *Epistles and Gospells*; *and* 12 *the holy Communion*. And therefore it was a bold part in a Conntrey-*Vicar*, to make thereof any other Partition. And the *Writer of the Letter* shewed (in my Opinion) more *good will*, then *good skill*, in excusing his *New fanglednesse*.

Lastly, the true and legall devision of our *Service* into the *Common prayer*, and the *Communion*, or *Administration of the Sacrament*; the one to be officiated in the *Reading-pew*, and the other at the *holy Table* conveniently disposed for that purpose; as it is the more *justifiable*, so is it indeed the *ancient* Appellation. I will not undertake to make good the *Antiquitie* of S. *Peters Liturgie*: but I do finde that this part of *Divine Service* is there called [p] κοινωνικον, and translated by S. *Andreas*, *Communion*. And in S. *Ambrose* his *Liturgie*, which all the world knows to be very ancient, it is call'd, [q] *Communicatio*, the Administring of the Communion; and by other names in other [r] *Liturgies*; but no where by that of *Second Service*. And for our own Divines; Archbishop *Whitgift*, being put unto it by a fiere and a learned adversary, reckons up all the parts and parcelle of our *Liturgie*, and call's this [f] *last of all*, *the Administration of the Sacrament*.

[u] 10 *Elis.* c. 2.

[o] *Contents of the Book of Commō Prayer.*

[p] Εἶτα λεγει κοινωνικὸν. 1. c Deinde legit Cōmnnionē, Orationem quę ad sacrā Eucharistię parricipationem populū pręparat. *A Sancto Andrea, Bibl. V. Patrū, Tom.* 2. *p.* 123.

[q] Sic & in Ambrosiano ubi additur, & Communicatio *A Sancto Andrea ibid.*

[r] *As*, ἐυχαριστήριον, The thāksgiving-part, *S. Marc. Liturg. Biblioth V. Patrū, tom.* 2. *p.* 32. τραπέζωσις. The Office done upon the Table, *by Dionysius.*

[f] *Answer to the Admonition, pag.* 151.

ment. and M. *Hooker* ſpeaking of that Caſe, which this man triflingly toucheth *by and by after*, to wit, *when there is no Communion, and yet ſome Prayers to be ſaid at the holy Table*, doth not ſay (as this poore ſoul would imply) that theſe *Prayers make a Second Service*, but that they were t *deviſed at firſt for the Communion*, and that that is the true *cauſe*, why they are at the *Table of the Lord* (not *always* neither, but *commonly read*. So that thoſe *Directours* of the *Book* of *Faſt*, had (no doubt) their particular reaſon for the particular *Deviſion* of thoſe pious *Devotions* (which none but a ſlight man would offer to ſlight;) but never dream't (I dare ſwear for them) to impoſe upon the *publick Liturgie* of the Church, any other then the *ancient*, and *Legall Partitions* and *Appellations*.

t M. Hookers Eccleſ. Polit. l. 5 diſt. 30. p. 248.

And again, before he comes out of his Circle, he is reſolv'd to conjure up ſuch a *Doctrine*, as might (if any were ſo ſimple as to believe him) turn not a few *Parſons* and *Vicars* out of their *Benefices* in a ſhort time: By encouraging of them (in a Book printed with *Licence*) to ſet up a *Conſiſtory* in the mid'ſt of *Divine Service*, to examine the worthineſſe of all *Communicants*. And upon what ground think you? Becauſe the *Communicants* (that due proviſion may be made of *Bread* and *Wine*, and other Neceſſaries for that holy myſterie) are *requir'd to ſignifie* u *their names unto the Curate over night, or before the beginning of Morning Prayer, or at the leaſt immediately after*. After what? *Clearly* ſaith he; *after all the Morning Prayer, and before the Communion*,

u Pag. 15.

that

that the *Curate* may hold a privie *Session* in the midst of *divine Service*, and impannel a *Jury* of the Congregation, *to know whether they be offended* against the partie. Clearely say all [x] other men (and his owne *Latin* translation to boot) *post principium matutinarum precum*, immediately after the beginning of *morning prayer*, that there may be allotted some space of time to make *provision* according to the number of the *Communicants*. And this is the true meaning of that *first Rubrick*, that hath no reference at all to the *three* subsequent. The *second* requires the *Curate* to admonish all [y] *open* and *notorious* evill livers of *those*, that is, *those intenders to receive the Sacrament*, so to amend their lives, *that the Congregation may thereby be satisfied*. Which were a thing ridiculously prescribed, to be done in such a *place*, or in so short a *time*; but is intended to be performed by the *Curate* (*private Confession* being not in use) upon [z] *private conference* with the parties. The *third* directs the *Curate* how to deall with those that he *perceiveth* (by *intimation* given and *direction* return'd from his *ordinary* as the a *Canon* interprets it) *to continue in unrepented hatred and malice*. *These* (having the direction of his *ordinary*) he may abstain or keep back from receiving the Sacrament, and that (as we know by experience) in an Instant, without *chopping* or dividing the *divine Service*. Otherwise, it is a thing unreasonable, and altogether illegall, that a *Christian* man, laying open claim to *his right in the Sacrament*, should by the meere discretion of a *Curate* be debarred from it. I would

x Vel immediatè post principium matutinarum precum, *Latine Liturgiæ. So to a word, Doctrina & Politia Ecclesiæ Anglic. p. 221.*

y They must be notorious and known. *Answer to the Adm. p. 102.*

z Let him communicate with him privily at convenient leisure. *The Order of the Communion 1548 p. 6.*

a *Canon* 27. *compared with Can.* 26.

be loath to put my *Lands*, nay my *goods* and *Chattels*, and ſhall I put my *intereſt in the body and blood of Chriſt* to a *private diſcretion*? So might it be in the power of a *malitious Prieſt* (as our learned b *Gloſſer* doth prudently obſerve) to mulct whom he pleas'd with this moſt horrible and execrable puniſhment. And therefore *may not the Steward by any means keep back theſe Nimrods or fat ones of the Earth, from his Maſters Table, but warn them fairly of the danger enſuing*, as c *Gratian* tells us out of *S. Auguſtine*. And indeed it is againſt the practice of all *Antiquity*, that the *Prieſt* ſhould offer *of his own head*, to keep of any *Chriſtned* and believing man from the ſacred *Myſteries*,

It was the *Deacon* (whoſe power, as I touch'd before our *Archdeacons* now, by *Collation* of the *Biſhop*, and *preſcription* of *Time*, have incorporated in their *Juriſdictions*) that alwayes executed this ſeverity: It is the *Deacon*, that cries out, Τὰς θυρας τὰς θύρας *Look to the doores, the doores there*; in *S.* d *Baſils Liturgie*: It is he that ſhowts out three ſeverall times, e Ὅσοι κατηχούμενοι προέλθετε, *On, on there, get you out there, all you that are to be catechiſed, in S. Chryſoſtoms Liturgy*. It is the *Deacon* that cryes, *Go out all that are not to receive, go out Catechument*; in the f *Ethiopick Liturgie*. It is unto the *Deacons*, that *S. Chryſoſtom* elſwhere ſpeaks, g Οὐ μικρὰ κολάσεις, *You deſerve no little puniſhment, if conſcious of notorious crimes in any of the Communicants*, συνίχωσι μετὰ χεῖρα τοῦ τρόπεζης,

b Cùm enim quilibet Chriſtianus ex hoc ipſo quòd eſt baptizatus, ſit ad miſſus ad Dominicam menſam, non poteſt jus ſuum ei tolli, niſi pro aliqua cauſa manifeſta, *Aquin. Summ. p. 3 q 60 art 6.* Imò quilibet Chriſtianus habet jus in percipiendo Euchariſtiæ niſi illud per peccatum mortale amittat. Vnde cùm in facie Eccleſiæ non conſtet talem amiſiſſe jus ſuum, non debet ei in facie Eccleſiæ denegari ——— aliàs daretur facultas malis ſacerdotibus, pro ſuo libito, punire hâc pœnâ quos vellent. *Lindwood l. 3. de Celebrat. Miſſar. fol 191.*

c *Gratianus part. 3. de conſecrat. d. 2. fol 477.*

d *Biblioth. V. Patr. Tom. 2. pag 46.* e *Ibid. p. 72.* f *Biblioth. V. P. Tom. 6. pag. 75.* g *Chryſoſt. in Matth. Hom. 82. edit. Savil. Tom. 2. pag. 515.*

you connive at them to partake of that holy Table. This is the true dignity which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strout it up and downe the church in white or shining Copes and Vestments. And I verily beleeve, that from these ancient times un till this present, the *debarring* of unworthy persons from the holy *mysteries*, hath ever been esteemed a part not of the *spiritual*, but the *Ecclesiastical Iurisdictiō*. The *Curate* is but to present to the *Ordinary*, and to admonish the offender, and that in *private* onely (as I should conceive the *Law*) lest he prove h *proditor criminis*, a *revealer* rather, then a *healer* of his *Brothers infirmities*. And S. i *Austin* is cleare of this opinion *Nos à Communione quenquam prohibere non possumus, nisi aut sponte confessum, aut in aliquo Iudicio Ecclesiastico vel seculari nominatum atque convictum*, We may not prohibit any man from the Communion, untill he either willingly confesse, or be openly pronounced and convicted (of some notorious crime) in some Ecclesiasticall or secular Court. k *Dominicus de Soto* is of opinion, that if a sinner do but *privately* demand the *Sacrament* of the *Parish-priest*, the *Priest* may not deny it him, until it be pronounced deniable unto him *juridicè*, that is, by some one exercising Ecclesiasticall Iurisdiction. Howbeit l *Suarez* and others differ from him in that opinion, affirming the *Parish-priest* to be *restrained* in this case, not upon *private*, but upon *open* and *publick de-*

h Peccato occulta pœnam publicam inferens, est revelator confessionis, aut proditor criminis. *Lindw. ubi supra.* Sed quia Christus nobis debuit esse exemplum Iustitiæ, non conveniebat ejus magisterio, ut tudam occultum peccatorem sine accusatore & evidenti probatione, ab aliorum communione separet; nè per hoc daretur exemplū Prælatis (To the *Prelates*, not to the *simple Priests*) *Aquin. 3. part. q. 81. art. 2. in corp.* So Tertullian; Parùm hoc, si non etiam proditorem suum secum habuit, nec constanter denotavit. *De patientia, c. 3.* i *Tom. 9. lib. De Medicina pœnitent. c. 2.*

Citatur in Gloss. ad 1. Cor. 5. & in Summ. Aquin. part. 3. qu. 80. art. 6. k *In 4. Sent. dist. 12. art. 6* l *In 3. disp. 67. Sect. 3.*

mands only. But in the case of a *publick demand* the
l In 3. disp. 67. 4. l *Jesuite* sets downe, in my opinion, an excellent Rule. It is requisite for the *Common good*, and the convenient order of both *church* and *Common-wealth*, that all *common favours*, which are *publickly* to be disposed and distributed according to the *merit* and *dignity* of *private persons*, should be dispensed by some *publick Minister*, designed thereunto by the chief person in that *church* or *Common-wealth* not according to the *private knowledge* neither of that *Minister*, but according to a *publick* and *notorious cognisance*, agreed upon in that *church* or *Common-wealth*. And however a sinner doth by his offence against God, loose (as the *School-men* think) his *right* and *interest* in this blessed *Sacrament*, untill by a new *Repentance*, he makes, as it were, a *new Purchase* of the same; yet,
m In 4. d. 12. q. 1. art 5. saith m *Aquinas*, *must he loose it in the face of the church, before it can be denied him in the face of the church:* Being to be *judged* (as in all other *cases*) not by any *man*, nor any *Ministers private knowledge*, but according to *Proofs* and *Allegations*, before such *men* and in such *places* onely, as have power to admit of *Proofs* and *Allegations*. The *common good* requiring necessarily, that all such *publick actions* of this nature should be reigled by a kind of *publick*, and not *private knowledge*; which once admitted into *Indicature*, would soon fill up the *church* and *State* with a world of *Scandals*, *Injuries* and *Inconveniences*. And although *publick demanders* of this *Sacrament* are by the *Doctrine* of these *Iesuites* to be *publickly* rejected, when their offences

offences are knowne to the *Priest*, either by an *Evidence of Law*, or by an *Evidence of fact*, yet because this later *Evidence of fact* doth arise from a scrupulous and curious examination of the *number* of the *persons* which know the same (and how many of the present *Communicants* be of that *number*) as also of the *quality* of the *place*, the *nature* of the *Crime*, the *condition* of the *Witnesses*, and a thousand other *circumstances*; I had leiver entrust the *Ordinary* for altogether, then trouble a simple *Curate* to charge his head-piece with so many Quillets, and be liable afterwards to answer over in higher *courts*, for the least *misprision*, and *misapprehension* in any of these curious pieces or Circumstances.

My practice therefore hath ever been, not to *keep back*, but to *admonish* onely, *publick offenders*, upon the like *evidence of fact*, and that not *publickly* neither, nor by *Name*. And I continue the stiffer in this Opinion, because I find sithence the *Reformation*, our Church had once a *Canon* for the *One* (which still may be in some force) but never any footstep of the *other*, being the height of the *Genevan* and *Presbitery Doctrine*. But for the former, there was (as I said) a *Rubrick* of this nature, immediately before the *Collect*, *You that do truly and earnestly repent*, &c. n *Here the Priest shall pause a while, to see if any man will withdraw himself. And if he perceive any one so to do, let him commune with him privily at conveniet leisure. Privily*, no *in the church*: *At leisure*, not *by chopping and enterloping with the divine Service*. But this

n Order of the communion, 1548. pag. 6.

(though I think I am very near the right) I ſubmit for all that (for the declaration of the practice) to the learned *Canoniſts* of our *church*.

o *pag.* 27. His third *Extravagancy* is, That o *he ſo fain would learn of this doughty Diſputant why he ſhould make ſuch difference between the* Chappells *and* Cathedrall churches *on the one ſide, and the* Parochialls *on the other: The* Laws *and* Canons *now in force looking alike in all. And if there be not ſome cunning, to make* Chappels *and* Cathedralls *guilty of ſome foule Tranſgreſſion.* The Reaſon that the poore man gives, is becauſe the *placing of* p Tables *in* Chappells *and* Cathedralls *is not the point in Queſtion.* The *Reaſon* that you give is void of all *reaſon* (though not of all *malice*) that he ſhould do it to their *prejudice:* when he tells you at the firſt, he doth both *approve* in the *Vicar*, and *imitate in his owne practice* their *forms* and *ceremonies.* I ſhould conceive, that he could not but know that the *Altar* in *Chappells* and *Oratories* are not amongſt the *Papiſts* themſelves (the Mint-maſters of Ceremonies) agreeable in ſituation to the *Altars* in *churches.* And this q *Suarez* the *Ieſuit* could tell him. He might alſo mark ſome ſpeciall differences which our *Canons* themſelves do make between *Cathredalls* and *Parochicall churches:* As in the r *place of Reading the letanies*; in the *allowance of* ſ *Locall Statutes*; in t *monthly Communions*; in u *Copes*, not onely for him that *officiates*, but for the *Epiſtolers* and the *Goſpellers*, in the *Excepting* of *Cathedralls* from delivering up to the *Queens Commiſſioners*, the *Ornaments* and *Iewels*

p *Letter* p. 72.

q *In* 3. *part. Tom.* 3. *q* 83. *art.* 3. *diſ* 81. 5.

r *Q. Eliz. Inj.* 18 ſ *Injunct. of K. Edw. Injunct.* 21 t *Certain Canons* 1571. *p.* 8. u *Advertiſem. Articles for Adm the Sacrament, ibid. reviv'd,* c. 24.

Iewels of their churchs,(the *Article* naming expreſly the x *churchwardens of every Pariſh onely*) and particularly in an obſervation concerning the point in hand, *That whereas in* Pariſh-churches, *the ten Commandements were onely appointed to be printed in litle Tables, and to be fixed upon the wall over the ſaid Communion-Boord; there is a ſpeciall Proviſo, that in* Cathedrall churches, *the Tables of the ſaid Precepts be more coſtly & largely painted out.* Whereof this may be a reaſon, That in ſome *Cathedrall churches* where the Steps were not tranſpoſed in *tertio* of the *Queen*, and conſequently y *thought fit to continue*, and the *Wall* on the Back-ſide of the *Altar* untaken downe, the *Table* might ſtand, as the *Altar* did before, *all along*, and the Commandements be more *largely painted out*, to fill up the length and extenſion of the ſame. But he that will peruſe all theſe *Canons* well, that concerne the placing and diſplacing of *Tables*, ſhall finde, that not one of them names *Cathedrall churchs*; And will eaſily condemne this mans ſuppoſition, as childiſh and ridiculous, That every *Injunction* given the *Viſitours*, for the *Parochiall*, is extendible to the *Mother* and *Cathedrall* church, left in many things to her *Locall* Statutes. Vnleſſe there were ſome other ſpeciall *directions*, as to *B. Ridley* in the caſe of *Pauls*; which are not extant in *Print*, nor (as I am informed) in the *paper-office*. But I do not finde in the *Writer* of the *letter*, any ſuppoſable *End* of this Exception, beſide *Caution* and *Warineſſe*, not to give any the leaſt offence, or ſtirre up *needleſſe* and unneceſſary *controverſies*.

x Q. Eliz. Iniunct. 47. For Veſtments, &c.

y Orders Octob. 1561.

His

2 Pag. 40. 41. His fourth *Extravagancy*, is a great deſire he hath to bring both this *Writer* (and all other writers of *Hiſtories*) within the compaſſe of the *Statute* of *Sedition*, for daring to *relate the Peoples beating down of Altars* de facto, before any Order of *Law* iſſued forth for their *demoliſhment*. Becauſe *the People* (of England) *are led by Precedents, more then by Laws, and think all things lawfull to be done*, (for example, the Rebellion of *Iack Straw*, and *Wat Tiler*) *which were done before them*. And therefore to write ſuch a fine *Hiſtory*, is fine *Doctrine*. As to raiſe *Doctrines* out of *Narrations in Hiſtories*, is a fine and a very fine *Bull*. Thrice happy then Sr *Thomas More* and the Lord of *S. Albans*, that are already *dead*; and wo be to that learned *Noble-man*, who having much to looſe, is notwithſtanding commaunded to relate the a *Rebellion* of Captain *Cobler in Lincoln-ſhire*, and the holy *Pilgrimes in York-ſhire*, that would appoint *Counſellers* and *Biſhops* to King *Henry* the eighth. This is *fine Doctrine indeed*, when Doctour *Coal* (if he ſhould look that way) can neither be *Counſeller* nor *Biſhop*, without the ſpeciall recommendations of brave *Captain Cobler*. Nay the Father of the b *Latine Hiſtory* is not out of the danger of this *Gunſhot*: Who delivers this *fine Doctrine* to all *Hiſtorians*, That they ought to ſet down *Fœdum inceptu*, the foul attempts of ill men, not to be *imitated*; but to be *eſchewed* by all Readers. Yea, but with the *Relating* of it, he ſhould have written a *Sermon* or *Homily* againſt it. There are already publick

a *Acts and Mon. part. 2. fol. 377.*

b *T. Livius Prefat.*

publick (c) *Homilies* in the Church, written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a *fact*, is the fault that (d) *Polybius* findes with *Philarchus*; for presenting his Readers with a *passionate Tragedy*, in stead of a *plain and naked History*.

(c) *Against disobedience and wilfull rebellion.* The worse should give place to the better.

(d) *Hist. l.* 2. Καὶ τὰ παρεπόμενα τοῖς ὑποκειμένοις ἐξαριθμεῖσθαι, καθάπερ οἱ τραγῳδιογράφοι.

Yea but (saith the (e) *Doctour*) *the History is false in matter of fact. For the Altars were not stird by the people, untill they had some Order and authority from those who had a power to do it.* If this be made good, let the *Writer* defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prov'd. For in the Letter to Bishop *Ridley* it is said, that *it was come to the Kings knowledge already* (that is, before any *Order* given by the *King* or the *Counsell*, for ought appeares in any *Book* or upon any *Record*) *that the Altars upon good and godly Considerations were taken down.* Were they taken down *already*, before the *King* and *Counsell* heard thereof? and upon *Considerations* onely? Then surely, not upon any *Command* of the *King*, *direction* of the *Counsell*, *Canon* of the *Convocation*, *Mandate* of the *Ordinary*; (For where doth your Doctourship find any *Commands* of this nature call'd *Considerations*?) but upon the private *apprehension* of the *People*, instructed by their *Ministers*, that *the form of a Table would more move the simple to the right use of the Lords Supper.* For so the *King* and *Lords* in their first *reason*, doe clearly expresse what is mean't by the *good and godly Consideration* set down by that *King* in his

(e) *Pag* 49.

Letter. Because the *Doctour* therefore is dispos'd to be merry, and to make his Readers sport, looking (like a *Water-man* in a Wherry) one way, pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by these two Lines objected against; although it be little materiall to the present Controversie.

1. I perceive he relates (in the first place) to the *Reformation of Altars* beyond the Seas (because he speaks of supreme *Magistrates*) which the people began by way of *fact*, before the *Magistrates* established the same by way of *Law*. And this *Luther* complains of against (*f*) *Carolostadius*: that hee chose rather to *hew down*, then to *dispute downe Altars*. Although some (*g*) others write, that *Carolostadius* had herein the *assent* at leastwise of the *Magistrates* then residing in the Castle of *Wittemberg*. However *Luther* was enflam'd against him, that he durst in the time of his absence in *Patmos* presume upon so punctuall a *Reformation*. (*h*) *Gerardus* likewise finds no fault with the *thing*, but with the *manner* of the *Reformation*, which the *Calvinists* made in this particular of the *Altar*: That they did it *Securibus & bipennibus*, with Axes and Hammers, and not with the *power of the Magistrate*, instructed thereunto by the *ecclesiasticall Synod*. Soo *Iacobus* (*i*) *Andreas* gives *Beza* thankes, that however he maintaind the *matter*, hee did so clearly expresse his dislike of the *manner* of this *Reformation*, done (as *Andreas* saith) *argumentis à Fusticus*,

(*f*) Tu verò irruis & turbas cies, altaria demoliendo & sacra tollendo. —cùm è suggesto docendum fuisset, &c. *Lutherus*, *Sermone*, *De ijs quæ non necessaria exiguntur*. 1522. *Oper. Tom.* 7. *pag.* 26.

(*g*) *Melchior Adamus in vita Carolostadii*, ex *Sleidan. lib* 3.

(*h*) *Tom.* 5. *De Sacra Cœna*, *disp.* 261.

(*i*) *Colloq. Mompelg.*

Fuſtibus, rather with Arguments from *Clubs* and *Staves*, then with Syllogiſmes fetch'd form the *Word of God*. And thus this *Reforming of Altars* began in the Churches beyond the *Seas*: Of the which we may ſay, as the *Romans* did of (k) *Pompey the great*, Ἐχθρᾷ μητρὸς φίλτατον τέκνον, that it was a *faire* and a *happy daughter*, though brought forth by an *ugly* and *odious Mother*.

(k) *Plutarch. in Vita Pompeii.*

2. And in the ſecond place, I do conceive, that the *Writer* holds it a very eaſie matter to prove the *ſame* by way of *Fact*, to have been obſerved in all the *taking down and ſetting up of Altars*, practiſed here in *England* in theſe laſt *Reformations*. K. *Edward* himſelf complains of this kind of people, that did *enterpriſe to runne before* (l) *authoritie*; and declares how (m) *he with his uncle the Protector, and Counſell, divers times in the firſt and ſecond yeare of his reigne, did aſſay to ſtay innovations or new Rites in this kinde, though not with that ſucceſſe he wiſhed.* Howbeit (as it is there ſaid) he did not puniſh them, but *granted them a Parliament-pardon* for theſe diſorderly attempts; becauſe his Highneſſe took it, that they did it of *a good zeal*. Where you have a clear expoſition of thoſe words we ſpake of even now, *good and godly Conſideration*. And Q. *Mary* her ſelfe, as forward as ſhe was to ſet them up again, yet could ſhe not make ſuch haſt of her *deformation* in this kind, but ſhe was prevented by the ſuperſtition of her (n) *Zelotes*, who no doubt had likewiſe their *Conſiderations*. The ſame may be ſaid of Q. *Elizabeth*: That before her *Injunctions* could get forth, (o) *In many and*

(l) *Proclam. before the Communion.*

(m) 50 & 60 Ed. 6. c. 1.

(n) *Cooper in his Chronicle.*

(o) Q. *Eliſ. in her laſt Injunct.*

ſundry places of the Realm, the Altars of the Churches were removed: And *much ſtrife and contention did ariſe amongſt her ſubjects about the removing of the Steps of the foreſaid Altar.* And all out of private *Conſiderations.* This irregular *forwardneſſe* of the people the *writer* of the *Letter* doth touch indeed, (though but in a word) but doth no more approve of, then I do of your ſtickling in this ſort for *Table-Altars* in the Church, upon pretence of the *Pietie of the Times* (another *Conſideration* up and down) and running before the Declaration of your *Prince* and the *Chief Governours* of the Church in this your fancy and imagination. This anſwers another Hubbub the *Doctour* makes,

(p) pag. 28. (*p*) *that the Altars ſtood longer, then for two years, in K. Edwards time.* They ſtood three or foure yeares before the Kings *Declaration*, but not one complete yeare, before this *godly Conſideration* had taken them to task. And this *Declaration* is therefore in the *Letter* call'd *a kind of Law*, becauſe it was neither *Act of Parliament*, nor a meere *Act of Counſell*, but an *Act of the King ſitting in Counſell*; which (if not in all things elſe) without all queſtion, in all matters *eccleſiaſticall*, is *a kind of Law.* And if it be *more then a kind of Law*, the *more* it is for the *advantage* of the *Writer*, and the *more impudent* is this *Companion*, that in all this *Section*, from the beginning to the end thereof, hath ſet himſelf to thwart and oppoſe it.

(q) pag. 37. His fifth *Extravagancie*, is to impoſe upon the (*q*) *writer* of the *Letter*, that he ſhould averre *the name of* Altar *to be onely uſed in the Liturgie of* 1549.

Where-

Whereas the *Letter* ſaith no more, but that it is *paſſim*, every-where there uſed without ſcrupuloſity. And whereas he taxeth the *Writer* for want of leiſure to finde the word *Boord* once, and the word *Table* once, in that *Liturgie*, I perceive plainly, that he is more buſie a great deal, then the *Writer*, vvho peradventure came not ſo late from his Horn book as this *Doctour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon peruſall in cold bloud, hee can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And hee muſt cry, Εὕρηκα, in Print, to all *England*, to come out and ſee this ſublime curioſity) yet will I undertake to ſhew unto him the word *Boord* twice, and the word *Table* ſix times uſed in that *Liturgie*, if he will but promiſe to ſhew unto me, how *he*, or *I*, or the *writer* of the *Letter*, or the *Reader* of this ſcribble, may be ſix pinnes the better for this noughtie obſervation.

His ſixth *Extravagancy* goeth a little beyond his companions, and lacks but a grain of a *Capricheo*; That the *Writer* of the *Letter* deſerves firſt to be *burnt* as an *Heretick* to the *Church*, and then (at the ſame inſtant) to be *drown'd* as a *Traitor* to the *State*, for uſing in a Kingdome theſe deſperate expreſſions of *Children of this Church and Common-wealth*. Here is fine Doctrine indeed. That all *Children of this Church*, muſt be *intra partem Donati*, down right *Puritans*: And all that mention here any *Common wealth*,

(even Sir *Thomas Smith*, that writ of *Englands Common-wealth*) must be an *Enemy to the Kingdome*. I never heard of a *Church without Children*, unlesse it be one of a *Sebaptist* in *Amsterdam*, who having baptized himself to a faith of his own making, could never be *seconded* in that Religion. And I never heard of a *Kingdom without a Common-wealth*, unlesse it be likwise one little (r) *Yvitot* in *Normandy*, which, they say, is but the Countrey-house of an ancient Gentleman. I had heard heretofore, that the *Church* was the *best Mother*, as bearing *Children* unto *God*; and the *Kingdom* the *best* of *Common-weales*, to nourish and preserve this *Church* and her *Children*. But now, all the *Children of this Church* must be printed the *Brethren of dispersion*. And the *well-wishers of the Common-wealth* must be *Enemies to Monarchie* and *Friends to confusion*. And this blinking *Doctour can see this with half an eye*. I would fain have him open the other half, and tell me what he sees in (f) S. *Cyprian*; when he lessons him about this fine Doctrine; *Nemo filios Ecclesiæ de Ecclesia tollat*, Let no man presume to take the Children of the Church, and thrust them into the part of *Donatus*: As also what he can see in (t) S. *Ambrose*, (u) S. *Hierom*, (x) S. *Augustine*, and (y) S. *Gregory*, who call all *Christians*, *the Children of the Church*: What in soo many (z) *Acts* of *Parliaments*, in soo many

(r) *Robert Gaguin Hister l. 2. in Clotario.* And *Bellforest* after him. The Story doubted of *Fauchet*, (who thinks there was no such *Reitclet*, as he called him) and disputed against by *Pasquier des Recher. l. 3. c. 7.*

(f) *Epist.* 40. Ierusalem which is above is free, which is the Mother of us all, *Gal.* 4. De qua prædicatur, quòd in toto mundo fructificet & crescat. *Aug. tom. 7. contra Cresc on Grammat. l. 4. p. 212.*

(t) Hæc est Eva mater omnũ Viventium. *l. 2. in Luc. c. 3. Tom. 5 pag. 32.*

(u) Mater nostra Ecclesia est. *Hieron tom. 4. in Ezek. l. 5. in c. 16. pag. 821.* (x) Quales debent esse Ecclesiæ filii? quales? pacifici. *Aug tom 8. in Psal. 127.* (y) Ecclesiæ pueri vocantur, qui cœlestibus mandatis inserviunt. *Tom 1. in Iob 29. pag. 466.*

(z) 5° *Eliz. c. 2. & c. 4.* 39° *El. c. 12.* 1°. *Iac. c. 22.* 3°. *Iac. c. 12.* 21° *Iac. c. 9. 10. 17. 18.*

(a) *Spea-*

(a) *Speathes* of K. *Iames* in *Parliament*, that mention without ſcruple the *Common wealth* of *this King-dom*. Shall the *Fathers* learn *Criticiſmes* to ſpeak of the *Church*; and K. *Iames*, expreſſions to ſpeak of *Kingdoms*, from this rayling *Philiſtine*? For the *Writer of the Letter* one *half* is too much; a *quarter* of an eye will ſerve the turne, to *ſee* what hee *means*, and to *ſee* what he *means not*, by the one and the other. *The Children of this Church*, be thoſe (in his ſtile) that will give eare to the voice and *Canons* of *this Church*, *The Children of this Common-wealth*, are ſuch as obey the wholeſome *Laws* and *Reiglement* of *this State and Kingdom*. But baſe *Sycophants*, that ſlight the *Canons* of their *Biſhops*, and undertake to refute the *Reiglement* of their *Princes*, (though they hope by flattery to prey upon either) are (as the *writer* thinks) no true *Children* of the *one* or the *other*. As this man by his alluſion to *Donatus* the *African*, ſhews clearly what hee would be; if he were to chuſe: *Donatus potiùs quàm Natus*, No *obedient Child*, but a *domineering Father* in *Gods Church*. Howbeit the man (give him his due) is not infinite in his Ambition, nor ſo malitious, as he ſeems, againſt the *Puritanes*. For whereas S. *Paul* in his firſt to *Timothy*, reckons up a long Catalogue of Graces, *to be blameleſſe, vigilant, ſober, modeſt, learned, hoſpitall*, and I know not what; the man is content, the *Puritanes* take all theſe for themſelves, and the glorious *Titles* of *Children of the Church* and *Servants of the Common-wealth*, ſo as they leave him but the firſt in that

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that Chapter, *a desire to be a Bishop*. Which great pitie it were soo *Iudicious a Divine* should not enjoy as long as he lives.

His seventh *Extravagancy* is this, To conceive that *none was ever scandalized at the name of* the Lords Table: (*b*) And to charge the *Writer* for making this Supposition *to perswade the people, that questionlesse such men there are*. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (*c*) *profane Table*; some, an (*d*) *Oister-boord*; some, an *Oister-table*; and this *Vicar* himself (if the Neighbours charg'd him rightly) a (*e*) *Tresle*. Nay, this *Iudicious Divine* implies very strongly, that the *name* and *fashion* of an *Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I believe to be true, I would my self be asham'd to be such an *Enemy to Piety and good Works*, as to give it any other Appellation, then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket *Determination*, as said or read in one of our *Universities*, to prove the *lawfulnesse of bowing before the Altar*. The *Altar*, I say; not the *Table*, by any means. For in this short *Discourse* (which held me but one half houre to read over) this word *Altar* is thundred out *one hundred and five* severall times, and the *holy Table* scarce *once* named (in the mans own expression) in the whole Treatise. And whether the Authour may not be suspected to be *asham'd of the name of a Table*, I will leave you to guesse by this which followeth.

(b) pag. 43.

(c) Rhemists, 1 Cor. 11.

(d) pag. 21.

(e) Chapt. 1.

He

He saith, the *Rubricks* of all the *Greek Liturgies*, and more especially of those of S. *Basil*, and S. *Chrysostom*, (the rest in truth, having in a manner no *Rubricks* at all, do require προσκυνήματα *fieri* ἔμπροσθεν τῆς θυσιαστηρίου, *vel* τῆς ἁγίας τραπέζης, *that Courtesies or Adorations be made before the Altar or the holy Table*. At which Quotation, you would swear the word *Altar* were to be found in these *Rubricks* up and down, but the word *Table* scarce at all used, but brought in by this *Protestant Doctour*, to comply with our own *Liturgie*. Whereas, the clean contrary way, these προσκυνήματα are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of those *Rubricks*, of θυσιαστήριον, of the *Altar*, in any good or *Authenticall* (*f*) *Copy*. There is indeed a lame and imperfect *Liturgie* of S. *Chrysostom*, set out by (*g*) *Erasmus*, one *Rubrick* whereof doth say, that the *Priest*, and the *Deacon*, *do make* μετανοίας τρεῖς εἰς τὸ ἅγιον θυσιαστήριον, *three Reverences towards the holy Altar*. But, beside that the *complete Copies* have no such *Rubrick* in them, *Erasmus* translates (*h*) θυσιαστήριον in that place, *sanctum sacrarium*, the *holy Chancell*, not the *holy Altar*. True it is, that the *Papists* (whom the *Doctour* doth not a little imitate) do in all these *Liturgies* familiarly translate ἱερὰν τράπεζαν, *The holy Altar*, in stead of *the holy Table*. Whereas τράπεζα doth ever signifie a *Table*; but θυσιαστήριον doth not ever signifie an *Altar*. For in that place of *Socrates*, *lib.* 1. *c.* 25. (in the *Latin*; but *c.* 37. in the (*i*) *Greek*) cited in the same *Determination*, it is not well translated

(*f*) Neither in those in *Bibloth. Vet Patr. tom.* 2. *Parisiis*, 1624. Nor in those set out at Paris by *Morelius*, 1560.

(*g*) *Parisiis*, 1537.

(*h*) *Missa Chrysost Græco-lat. pag.* 10 *per Wechelinum*, 1537.

(*i*) *Set forth at Paris by Robert Stephen* 1544.

ted by *Musculus* (whom the *Doctour* followeth) *Alexander going into the* Altar, *did fall down on his face before the holy Table*. For it ought to be, *Alexander going into the* Quire *or* Chancell, *did fall down*, &c. For (k) Εἰς doth signifie a motion to such a place, as the mover may be at the last εἴσω, *within* that place. But *Alxander* could not be *within* the *Altar*, but very properly *within* the *Quire* or *Chancell*, θυσιστήριον, *Altarium*, *Sacrarium*. It signifies a *Chancell* aswell as an *Altar*, saith the old (l) *Glossary*. And so *Erasmus* doth often translate the Word, as I noted before. But this Humiliation before the *holy Table*, had never prevail'd against *Arius*, as this *Determinatour* thinks, unlesse by hook or by croock, it had been eak'd out to an Adoration before the *Altar*.

(k) τὸ εἴσω γενόμενον ἀπὸ τῆς εἰς. *Eustath. n 1. Iliad p. 39.*

(l) Found annexed to some manuscripts of *Cyrill*, and set forth by *Henry Stephen*. 1583.

However, that this private *Letter*, written to be perused, and to die in the hands of *Divines* onely (and not so much as once read to the *Alderman* of *Grantham*) should be endicted to humour or perswade the *People*, is a *Calf* already, and may in time prove a *more bellowing creature*, if venom and malice do not metamorphize the same to that deformed *reptile* that walks upon the Belly. But the true Adversary this passage in the *Letter* reacheth at, is the *Church* of *Rome*; which, upon the *Reformation* of her *Masse* by *Pius Quintus*, directed by the *Councell* of *Trent*, hath quite left out of her *Canon*, this very name of the *holy Table*, against the practice of all *Antiquity*, and the precedent of the *Liturgies* of all Ages and Nations that ever I could set eye upon.

And

And I shall crave the patience of the Reader, if I enlarge my self a little in this particular; because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. *Luke* is stil'd by S. *Paul* (as you know) *the* (m) *man whose praise is in the Gospell.* And (as some of the *Greek* Fathers are of opinion) the *Gospell* of *S. Luke* dictated by S. *Paul*, is call'd in one place, (n) S. *Pauls own Gospell.* There being such a harmony of expressions between the one and the other: Now look what S. *Luke* calls that *Vtensill* upon the which the *Rich man* did eat his meat, in the (o) 16th. he calls the same, which our *Saviour* did celebrate the *Supper* upon, in the * 22th Chapter of his Gospell: and that is, τραπεζα, which the *Grammarians* derive of (p) τετραπεζα, a *foure-footed Table.* S. *Paul* likewise speaking of set *purpose* and *in a continued discourse*, (Neither of both, as I desire you to observe well, S. *Paul* doth in the *Epistle* to the *Hebrews*) doth call that Utensill, upon the which they in the Primitive Church did celebrate the *Lords Supper*, τραπεζαν, a *four-footed Table* likewise. And in all the *new Testament*, there is no one place, wihch treating *purposely* and *literally* of the *Sacrament*, doth give the *Vtensill* it was celebrated upon, any other name or Appellation. The *Syriack* Translation calls it פתורא in the 22th of *Luke*. Which is the (q) same with שלחן a *Table*, the word in S. *Mathews Hebrew Gospell* set forth by (r) *Munster*, derived of the Verb שלח to *Messe* or *set on*, from the *Messes* standing there-

(m) 2. Cor. 8. 18.

(n) Rom. 2. 16.

(o) Luke 16. 21.

* Luke 22. 21.

(p) Etym Mag.

(q) Arias Montan. in Lexico Syriaco.

(r) See Munsters Hebrew Gospell of S. Matth. pag. 244.

thereon, say (f) some, or form the *Mission* and extension of the same, as being more extended in length then in breadth, as (t) others conceive. And in the *Syriack* and *Latine* Testament printed in *Rome* with curious pictures, *Christ* and his Disciples are painted sitting upon such a long and foure-footed *Table*: As Mounsieur (u) *Moulin* observes to have seen them set forth in the Gallery of a *French* Cardinall. And (x) *Bellarmine* is of Opinion, that the Apostles all their time called this *Viensill* by no other name, especially not by the name of an *Altar*: The learned Bishop of (y) *Duresme* agreeing with the *Cardinall* in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while may be, we have already handled) this *Viensill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (z) *Martin* tells us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But, as our learned (a) *Bishop* conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However, in S. *Basil*, and S. *Chrysostoms* Liturgies, it is in the *Prayer* before the *Consecration*, and in all the *Rubricks*, call'd a *Table*.

It is soo in the (b) *Syriack Liturgie* of the Patriarch *Severus*, who useth the same word פחורא which we spake of before. It is so in the *Aethiopian Liturgie*, call'd (c) *Miraculosa Mensa*, a miraculous *Table*. The word is used by (d) S. *Ambrose*, in his Books *de Sacramentis*. Nay it is used

(f) Pagnin.

(t) Mercer.

(u) In his Answer a la Replique.

(x) Libro 2. de Missa, c. 17.

(y) Instit. l. 6. c. 5

(z) In Fulk's defence. c. 17. pag. 174.

(a) Instit l. 6. c. 5.

(b) Set forth in Syriack and Latine by Guido Fabricius. 1627.

(c) Bibliotheca Patr. Tom. 6. p. 79.

(d) l. 5. de Sacram. c. 3.

used in the *Romane Pontificall*, in the very *Prayer of consecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. *The Protestants, because they make it a Communion or a Supper, and no Sacrifice, therefore they call it* Table *onely, and abhorre from the word* Altar, *as Papisticall*, saith (*f*) *Gregory Martin*: And very truly, for those times he wrote in. For D. *Fulk*, when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in *England*. (*g*) *With us indeed it is, as it is call'd in Scripture, onely a* Table. And this Book was dedicated to Q. *Elisabeth*. And what did the *Papists* on the other side? Although in their writings they give us smooth words, as this our *Doctour* doth, That they do with the Fathers approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Masse*, they never use in *Rubrick* or *Prayer*, neither *literally*, nor so much as *by Allusion*, this word *Table*. Let any indifferent Reader therefore judge, if the *Writer* of the *Letter* had not *then* some cause, and my self *now* much more, to wish that the *Lords Table* may not be conceived to be a *new name*, and that the *Good work in hand* may not make the unlearned sort of men ashamed of it.

(*e*) *Pontif. Greg.* 13. 1582. *pag.* 145. *Pontif. Pii 5ti.* 1561. *p.* 136. Adesto, Domine, dedicationi hujus mensæ tuæ.

(*f*) *In Fulk's Defence, c.* 17. *pag.* 174.

(*g*) *Ibidem.*

His eight *Extravagancy* is this; That having conferr'd with the Joyner, which wrought the *Table* upon the which our Saviour *Christ* celebrated the *Supper*, he hath found it to be of a more

curious composition, then we took it for, to wit, of an (h) *Ovall form*. Which surely is some *addle Egge*, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) *Nonnus* doth seem to call it indeed a *Circle*;

(h) Pag 44.

(i) *Nonnus in 13. Ioan. and a little before*, Ὅπποτε δαιτυμόνων δυοκαίδεκα κίκλον ἀμείβων.

Ἀκρότατον περὶ κύκλον ὁμοστόργοιο τραπέζης.

But that is in regard of the *Apostles filling* of the *Table*, and sitting (as those *Olive-branches* in the *Psalme*) (k) *round about the Table*. And so is the Verse to be understood, which (l) *Turrecremata* calls the *Verse of the ancient Divines*, and (m) *Thomas Aquinas*, the *Meetre-verse*.

(l) *In summa de Eccl s.*

(m) Vnde & quidam metricè dixerunt. 3. *parte*, q 81. *art.* 2, *ad* 1m.

Rex sedet in cœna turbâ cinctus duodenâ,
Se tenet in manibus, se cibat ipse cibus.

That is,

The twelve Apostles *in a* Ring
Sate at the Table *with their* King:
Who in his hands himself *did bring*,
The Food *and* Feeder *being* one thing.

And there was amongst the auncient *Iewes* a *round* and *circular* kinde of sitting at meat, call'd in *Salomons* (n) *Canticum Canticorum* מסב having *Oecos rotundos*, Sphericall Rooms, with banquetting-beds suitable to the place, as that great (o) *Critick* doth describe them. But this *Ovall form* is the *Doctours* own *Invention*, and he might challenge, if not a *Triumph*, yet an *Ovation* for the same, could it be handsomely accommodated to those Benches, Stools, Chairs, and other Furniture he hath bespoken for this *Table*. For he saith, it was compassed round about

(n) Cantic. 1. 12

(o) *Casaub. Exercit.* 16. *pag.* 494.

about with Beds; which how it could be about an (p) *Ovall Table* that held *thirteen* (or *more*, as (q) some are of opinion) but that those of either end must make long arms to reach at their meat, and especially to take the bread from our *Saviours* hand, can never be clear'd without another bout in *Geometry*, and as long a wrangling about *Spherical*, as we have had already about *Angular* figures. For let these Feasting-couches be *three*, as (r) *Scaliger*, or *foure*, as (s) *Casaubon* will have it, yet will it pose 24 of the neatest Gentlemen Vshers about the Court, to fit them so about an *Ovall Table* of this *Diameter*, but that some of the Ghests must suffer a kinde of *strappado* in their arms, when they reach at their Victualls.

(p) Pag. 42.
(q) See Suarez in 3m, q. 81.
(r) Ioseph Scaliger de emendatione temporum, l. 6 pag. 271.
(s) Exercit. 16. pag. 494.

The last *Extravagancy* (of more (t) *vagancy* then any of the rest, as wandring like a *Gypsy* up and down his Pamphlet from one end thereof unto the other) is this, That he chargeth all this *Letter* (written to *Clergie-men*, and *them onely*) to be composed *populo ut placeret*, to please the people. And I must confesse, it is a heavie case, as you lay it. A phantasticall *Vicar* may not call his *Communion table*, an *Altar*, as the *Papists* do, nor change it to an *Altar* of *Stone*, without the leave of his Superiour, but his *Ordinary*, or this fellow *that looks like a Ordinary*, must check him for his devotion, and all to *curry favour with the multitude* or *people*. Nay the *Vicar*, though (after that fashion of the ancient Kings of (u) *Persia*) he hath *eares* planted in every corner of his *Church*,

(t) Pag. 10. 42. 48. 58.
(u) Xenophon in Cyropæd.

Church, may not by this domineering fellow be sufferd to determine, who *can heare* him, and who *not*, rather then the deaf Adder of the Parish, the *common People*. Lastly, this *Vicar*, being *no dull Spectatour* or *contemplative piece*, but *è meliore luto*, a right blade, and of the *Active* Mold, cannot thwack these Russet-coats as they well deserve, but he must be most basely used, and exhorted to Peace and Charity by this supposed *Ordinary*, *out of a trick to please the people. O Literam illiteratissimam*! *O Letter* fit to make litter of, for offering in this sort to pull down the *Steeple*, and winde up the *Teople*! There is a kinde of *Venome* that makes a man *laugh*; and of this operation is this part of the *Libell*. *Diogenes* would sain triumph upon the *ambition* of *Plato*, but doth it with a *far more swelling ambition*. The ambition of this Text had never been blown up with the blast of the *People*, had it not been for the pride and ambition of the *Commentator*. It is a certain *judicious Divine* had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore *Letter* but like a *Tageant* of conquered Countreys, to set forth and adorn his *Triumphall Chariot*: but for whose (no small) indiscretion, I might have said of this *Letter* (destinied to the perusall of a few *Church-men* of one Neighbourhood onely) as *Aristotle* once said, either of his *Physicks* (as (o) *A. Gellius*) or *Metaphysicks* (as (p) *Plutarch* conceives it) that it was Ἐκδεδομένη καὶ μὴ ἐκδεδομένη, that it was *published* & *unpublished*, before the Editon of this

(o) *Aulus Gellius noct. Attic. l. 20. c. 5.*

(p) *Plutarch. in vite Alexandri.*

this rayling *Tamphlet*. However the man (we conceive to be aim'd at in this malitious paſſage) hath better reaſon, then D. *Coal*, to know, (q) *quàm breves & infauſti populi Romani amores*, how brickle and unlucky a repoſe it hath been in all Ages of the world, for a man to ſtay himſelf upon the unconſtant multitude. And yet if he were a *Dioceſan* (as you ſeem to make him) he were as very a mad one as ever ſcap'd *Bethlem*, if he ſhould give way to ſuch a ſlight and undiſcreet *Church-man*, by odde humours and conceipts of his own to ſcandalize the people committed unto him.

(q) *Tacit. Annal. lib. 2.*

At non ille, ſatum quo te mentiris, Achilles
Talis erat populo. ——

The firſt *Proteſtants* of the *Reformation* (whom you falſely pretend to imitate) had a better opinion of the *Common people*. We have prov'd already, and that at large, that the firſt inducement of K. *Edward* and his moſt able *Counſell*, to *remove your Altars*, and *place holy Tables*, was to root up ſuperſtition in the mindes of theſe (by you ſo much deſpiſed) *Common people*. And if you be (I will not ſay a *Iudicious*, but) any *Divine* at all, how dare your *Mothers Sonne* in ſuch a *State* as this, in ſuch a *Church* as this, and under ſuch a *Prince* ſo beloved as this, ſpeak ſo contemptibly of theſe ſo many *proviſionary Saints* of *God*, ſo many *Nerves* and *Sinews* of the *State*, ſo many *Arms* of the *King* to *defend* his *Friends* and *offend* his *Enemies*, as are theſe, whom (for want of wit) you jeeringly call the *poore people*? This is a kinde of *Lion*, which (the

more is the pity) oftē *offends*, but is not, for all that, to be *lasht* by *every mans whip*, but by the *rod* of the *Prince* his accustomed Governour. If you have obtained a *Cure of Souls* over any people, you are a *poore Soul* your self, if you conceive them therefore to be your *owne*: I tell you, they are none of *yours*, they are the *Kings*, they are *Gods* people. If you feed *them*, they feed *you*, by those settled means which *God* and the *King* have provided for you. And being of so proud & ignorant a spirit as all your *Pamphlet* speaks you, for fear you should despise any admonition of mine, I wil lesson you in this point, in the words of a Nationall *Councell*. (r) *Because there are but too too many that carry no* Fatherly *affection*, *but a* domineering *spirit*, *towards the Flock committed to their Charge*, *and like bladders blown up with the winde of Arrogancy*, *conceive their people to be owned by* them, *and not by* Christ; *we would have them listen to their* Saviour *in the* 21 *of* John, IF YOU LOVE ME, FEED MY FLOCK, MEAS, inquit, non SUAS; Mine, *good Sir*, *not* your *Flock*. *And therefore it is more then a presumptuous vanity to slight your Neighbours*, *as if they were your owne*; *when they are none of* yours, *but* Gods *people*.

I will conclude this point with the observation of a Heathen man (*s*) *Irasci populo Romano nemo sapienter potest*. You may (when *Fortune* is dispos'd to make some *Christmas-sports*) prove a *great*, but you shall never prove a *wise* or *judicious man*, by these *Jeeres* and *Invectives* against the *People*.

(r) *Concil. Sirmondi, tom. 2. Concil. Paris. 6. c. 23. sub Ludovico Pio Imperatore, Anno 829.* Nec sibi dominatum superbus usurpare contendat. *Fulgent. de veritat. Prad. & Gratia. l. 2.* Debet Pontifex habere Paternam severitatem, & Maternam pietatem, *Lombard. in Tit. 1. ex Ambrof.*

(s) *Valer. Max.* An vos consulere scitis, Consulem facere nescitis? Caius Figulus. Dictum graviter & meritò, sed tamen aliquanto melius non dictum: Nam quis Populo Romano irasci sapienter potest? *l. 9. c. 3.*

CHAP. VII.

Canonicall ſtanding of the Table. Ἐν μέσῳ, In medio, *what they ſignifie. Table in the midſt of the Quire, in the Eaſterne, ſo in the Weſterne Churches. The Rites of the Church of* Antiochia. *The* Diptychs.

IN all this Section of the (*a*) *Fixing of the Altar, or Communion-table at the upper end of the Quire,* (where you ſee the *Altar* is perkt up already before the *Communion-table* in this new *Heraldry*) there is nothing offered more then what hath been already handled, worth the Readers peruſall, were it not that Reverend B. *Iewell* may not be left undefended from the irreverent uſage and ſlights of this whiffler. To the *writer* of the *Letter* he hath nothing to ſay, unleſſe he can *make* him ſay what he never imagined, (*b*) *that the Table ſhould ſtand moſt Canonically in the body of the Church.* No ſuch matter in all the *Letter.* It is there only affirmed, that the *Canons* allow it not to be *fixed* to the *End* of the *Quire* (where the *Writer*, be he *Canoniſt* or

(*a*) Pag. 48.

(*b*) Pag. 49.

(c) Litur 51. none at all, would have (c) *it situated, when it is not used, and used too, when the Minister may be heard of all the Congregation,*) but to be made of a *moveable* nature, to meet with those *Cases* in the *Law*, in the which, without this transposing thereof upon occasions, the *Minister* (were hee that *Stentor* with the sides of brasse,

(d) Homer. Il. 5. (d) Ὅς τόσον αὐδήσαχ', ὅσον ἄλλοι πεντήκοντα,

That is,

Who equall'd with his voyce
Full fifty men in noise)

could never be heard of his Congregation. And happy was reverend *Iewell* in this point of Controversy: for he had to doe with a *learned* and *Ingenuous* Adversary, (e) who confest *hee never meant the people should understand any more of what was said at the Altar, then what they could guesse at by dumb shewes and outward Ceremonies.* This is fair dealing yet; and gives us opportunity to aske him againe, Why then do S. (f) *Iames*, and S. [g] *Mark*, in their severall *Liturgies* give the people so large a part in all the *Prayers* and *Letanies* poured out at the very *Altar*? But these now *Reformers*, though they prepare and lay grounds for the same, dare not (for fear of so many *Laws* and *Canons*) apparently professe this *Eleusinian* Doctrine. They are as yet busied in taking in the *outworks*, and that being done, they may in time have about with the *Fort* it self.

(e) De Harding in B. Iewell, 3. Artic. 1. p. 45.

(f) S. Iacobi Liturg. Εὐλογημένος ὁ ἐρχόμενος, &c. Bibl. vet. Patr. tom. 2. p. 21.

(g) S. Marci Liturg. Εἰς παντὸς ἅγιος, εἷς Υἱὸς ἅγιος, &c. Ibid p. 40.

But he tells us, (h) *that the* 82 Canon, *that saith the* Table *shall be placed in the Church or Chancell, so as the Minister may more conveniently be heard by the Communi-*

(h) pag. 10.

municants, *is a matter of* Permission, *rather then* Command. He saith so indeed, but without any *authority* or *reason*. I hope the reverend house of *Convocation* is not convened, or licensed by the *King*, to make *Permissions*, that men may do what they list; but to make [when they are confirmed by the (*i*) *King*) *strong* and *binding Canons*, to be *obeyed* by the *Subjects*, and to be *pursued* by all the *Ordinaries* of the Kingdome. And so is this *Canon* a *Conditionall Law*, of the same nature with a *Conditionall Proposition*, growing to be of an *absolute* and *Categoricall* force, when the *Condition* begins to *exist*, though before *suspended*, and *in deliberation*. As if the *Table* be so far esloigned and removed from the *people*, that they cannot possibly *heare* their *Minister*, when he *officiates* thereupon; the *Ordinaries* in this case, are not *permitted*, as this man conceiveth, but absolutely *required* to *transpose* the *Table*. And his Majesties most prudent *Determination*, in the case of *S. Gregories*, makes the *Ordinaries* indeed *Iudges of the Fact*, and the *existence* of the *Condition*, as was most fitting: but that once agreed upon; it makes them by no means *Arbitratours of the Law*; which if they do not literally follow and pursue, the parties are left to their ordinary *Appeals*, as in other cases of *grievances* and *abuses*. For in all other *sentences Ecclesiasticall*, the *Iudges* are not to pursue their *owne* sense, but the sense and meaning of the *Canons*.

(*i*) 25 H. 8. c. 19.

(*k*) *Yea, but the Altars may soon be mounted up by steps, that the Minister may be seen and heard of the Congregation.* (*k*) Pag. 511

gation. I cannot tell you that neither, without new directions. For the (l) *Orders* made 1561 require plainly, *that if in any Chancell the steps be transposed, they be not erected again.* And these were high *Commissioners* grounded upon the (m) *Act* of *Parliament*, who set forth these *Orders*. Which, how far they binde, I dare not determine, being (as you say) *none of the ablest Canonists in the Church of England.*

But (n) *he must first shew us where it was determined by the Ordinary of the place, that Morning and Even ng prayer shall be said onely in the* body *of the Church, before he venture on such newv and strange Conclusions. And for the Rubrick, it saith onely, that it shall bee so placed in Commun on time.* And just so saith the (o) *Letter*, and no otherwise; *In the* body *of the* Church *or of the* Chancell, *vvhere Morning and Evening prayer bee appointed to be read, vvhen the Communion is to bee celebrated.* So that you see our *Coal* begins to be quite *extinct*, and to yeeld nothing but *Vapour* and *smoke* for a parting farewell. For considering that both *Provinces* (God be praised) have been so lately visited, what needs the *Writer* saddle up his Horse, and visit them over again, to know where the severall *Ordinaries* have appointed the *Reading pews* in every Parish-Church to be erected? Erected they must be in some *convenient* place, or else the (p) *Canon* is not pursued. Whereseever that *Convenient place* is in Church or Chancell, thither, in this case of the Peoples *not-hearing* their Minister, the *Communion-table* is to bee transposed:

(l) See Ord. 10. Octob. 1561. pag. 2.

(m) 1°. Elis. c. 1.

(n) Pag. 49.

(o) Pag. 76.

(p) *Canon. 82. not without an ancient precedent. Nehem. 8.* And Ezra the Scribe stood upon a Pulpit of Wood, which they had made for the purpose. *And the Deacon reades the* Εἰρηνικὰ, ἔξωτῶν βημάτων, *in S. Chrys. Liturgie.*

sed: ὅπερ ἐστὶ τὸ κρινόμενον. But he tells us * *our Countrey-churches for the most part are so little*, that this provision is superfluous. What pity is this! that as (q) *Alfonso the vvise* (in other matters, in this no wiser then our *Doctour*) bemoan'd himself very much, that he was not at Gods elbow to put him in mind of some things, when he was at work in the *Creation* of the World; so that this *Iudicious Divine* had not been at the elbow of that unexperienced Prelate Archbishop *Bancroft* (whose very *drams* were wiser then his *Morning thoughts*) and the rest of his *Brethren*, when they were in hand with that superfluous work of the 141 *Canons*! Why man,

—— (r) *Ecclesia, Fœmina, Iana.*

What Countrey of *Europe* can yeeld you *fair*, if *England* affords but *small Churches*?

And having shot his childish shaft,

—— (s) *telumque imbelle sine ictu*,

at the *Writer* of the *Letter*, he falls once more (as *Kestrels* love to feed on dead things) to rake into the ashes of Reverend *Ievvell*. The *Vicar* (suppos'd to have but a small Study of *Books*) was desired for his satisfaction, That *Communion-tables* have heretofore stood in the *midst* of Chancells and Churches, to (t) reade some places out of *Eusebius*, S. *Augustine*, *Durandus*, and the *fifth Councell* of *Constantinople*, in a Book chayn'd in his Church, to wit, B. *Ievvell against Harding*. To the which, the *Doctour* sitting in his *Chair* (that may prove *Episcopall* one day) and making triall how the *style* and language would now become him,

* Pag. 20.

(q) Ore enim blasphemo dicebat palàm, creationis humanæ Dei consilio interfuisset, nonnulla meliùs, ordinatiúsque condita fuisse. *Rederic. Santii Hist. Hisp pag.* 4. *c.* 5. *ex antiquis Amalib.*

(r) *P. Heylin*, 461.

(s) *Æneid.* 2.

(t) *Lett p.* 77.

him, he ſpeaks, or rather *pronounceth* in this manner, (u) *And read him though we have, yet we are not ſatisfied.* And this is ſomewhat a ſtrange Caſe. Three great *Trinces* ſucceſſively, the one after the other, and foure *Archbiſhops* of very eminent parts, have been ſo *ſatisfied* with the truth and learning of this Book, that they have impos'd it to be *chain'd* up, and *read* in all Pariſh-Churches throughout *England* and *Wales*; and yet *careth* (x) *Gallio for none of theſe things:* For *we Don Noſotros are not ſatisfied.* And why, good Gravity, are not you *ſatisfied?* Becauſe *Euſebius* ſpeaking of the Church at *Tyre*, hath it in the *Greeke*, ἐν μέσῳ, which is not (as (y) Biſhop *Iewell* interprets) in the *midſt* of the *Church* among the people, but (z) *in the middle of the Chancell, in reference to North and South.* And well ſayd *Doctour*; I had thought *Euſebius* (or rather the *Tanegyriſt* in *Euſebius*) had been deſcribing in that place a brave *Chancell* ſet all about with Seats and other Ornaments, and that he had placed the *Altar* in the very *midſt* of that *Chancell.* But I ſee I am miſtaken, and ſo is (a) B. *Iewell*, (b) B. *Morton*, (c) D. *Fulk*, (d) *Hoſpinian*, (e) *Mornay*, and (f) Monſieur *Moulin*, as well as I. For the *Tanegyriſt* it ſeems is there painting a *Sea-card* of the Winds, or the foure points of Heaven; & having ſet down the North, and the South, he placeth in the *middle* of theſe two the aforeſaid *Altar.* But the *Doctour* in this Conceipt, is (as S^r. *Thilip Sidney* calls it) *Heavenly wide*, as wide from the true ſenſe, as the North of the Heaven is from the South. For if this

(u) Pag. 53.

(x) act 18. 17.

(y) 3. *Article*, p. 145.

(z) Pag. 53.

(a) *Artic.* 3. p. 145.

(b) *Inſtit. l.* 6. c. 5. p. 462.

(c) *In* 1 *Cor.* 11. p. 528.

(d) *De Orig. Altar* c. 6. p. 35.

(e) *De Miſſel.* 2. c. 1. pag. 177.

(f) *Reſp. a la Replq. Controv.* 12.

Al. ar

Altar ſtood *along* the *Eaſtern Wall*, and becauſe fixed in the *Middle* of that Wall, is ſayd to be in the *midſt* of the *Chancell*, a *Grecian* would not call ſuch a poſture, ἐν μέσῳ, or underſtand what you meant when you ſayd ſo; but ἀπεναντίον ϗ μέζε, as (g) *Euclide* himſelf terms it, *over-anenſt the middle of the wall*; as the *Septuagint* deſcribe the ſituation of the *Altar of Incenſe* (which is your own inſtance in the next line) to be (h) ἀπεναντίον ϗ καταπετάσματος, *over anenſt the veil of the Temple*. Nor is it conceivable how this *Altar* ſhould be in the middle between North and South, rather then in the middle between Eaſt and Weſt; All ſubſtantiall bodies here on Earth being equally meaſureable by thoſe foure poſtures of the Heavens, as the (i) *Philoſopher* tells us.

(g) Elem. l. 1. propoſ. 32.

(h) Exod. 30. 5.

(i) Ariſtot. de cælo, & mundo, l. 1.

But (like a child in a ſandy banck) look what fine ſtructure the *Doctour* had here built up with one hand, he ſtraight-way in the very next words of all, pulls down with the other. (k) For now *the Altar might poſſibly be plac't in the Middle of the Church, in imitation of the Iewes, with whom this people were mingled.* Well, this *Doctour* is full of *Miracles* in his writings. I had read of an (l) *Altar* heretofore, ſuddenly got up from Earth to Heaven; but of an *Altar* ſo ſoon toppled down from Heaven to Earth, I never read before this time. But he had as good let the *Altar* alone, where he had plac't it: For it ſhall not ſerve his turne. For *Tyre* though it was in *Syria*; (m) *yet were the people thereof never mingled with the Iewes, nor the Iewes with them, untill their embracing of the Chriſtian*

(k) Pag. 54.

(l) Piccol. De Stellis fixis, Cùm victoriam obtinuſſent Dii, Aram inter ſidera collocârunt, pag. 50.

(m) Adrichom in Aſſer. in deſcript. Tyri. pag. 10. c. 2.

Faith, after the utter ruine and subversion of that Nation, saith *Adrichomius*. Nor was the *Altar of Incense in the midst of the Temple*, as (*n*) he likewise unlearnedly relates. (*o*) For *Herods* Temple was sixty cubits long; twenty within, and fourty without the Veil: And this *Altar* was close unto the Veil? as (*p*) *Tostatus* and (*q*) *Ribera* do fasten it; and therefore farre from the *midst of the Temple*. But it stood indeed in another *midst*; in the *midst* between the *Table* on the North, and the *Candlestick* on the South thereof, saith (*r*) *Philo Iudæus*. Nor lastly is any thing observed truly (though the refuting thereof be altogether impertinent) which this man sets down in all this Section; unlesse it be, that the word *Altar* is named in *Eusebius*. It is not true, that *the Gate or Entrance of this Church is said to be open to the East*, nor is there any such thing in *Eusebius*. It is not πύλη, but προπύλον not a *Gate*, but a *Portico*, or a *shady walke*; nor is it of the *Church*, but περιπάτου, of the *Cloister about the Church* To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word θυσιαστήριον is there indeed. But then it is as sincerely to be replied, that this *Altar* is by and by after interpreted to be a *Metaphoricall Altar*; τελείωσις, the *Sanctification of a Christian Soul*; as we heard (*s*) before. And so much for *Eusebius*. The next he takes in hand, is the *fifth Councell of Constantinople*, (*t*) *as it is there called* (by poore B. *Iewell* that never saw it) *being indeed the Councell* sub Agapeto & Menna. And now should we have

(*n*) Pag. 54.

(*o*) *Iosephus de bello Iudaico*, l. 6. c. 6.

(*p*) *In Exod.* 30 5.

(*q*) *De Templo*, l. 2. c. 8.

(*r*) *Lib. 3. De vita Mosis.*

(*s*) Cap. 4.

(*t*) Pag. 54.

have done, have we not known under whom this *Councell* was held? and any man would swear, that correcting B. *Iewell* so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this *Councell* was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus of blessed memory*, &c. It was held by *Menna* the Patriarch, in the vacancy of the See of *Rome*, between *Agapetus* and *Sylverius*, as (*u*) *Binius*, (*x*) *Caranza*, and (*y*) *Cortolanus* do state it. Well, in this *Councell* he findes, that κύκλῳ τῆ θυσιαστηρίῳ, *cannot be properly interpreted* (*as B. Iewell would have it*) *round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation, round about the throne.* I had thought the Throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compasse it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authours* hath he for this new *conceipt*, to weigh down these great Names that expound it otherwise, as (*z*) *Bishop Iewell*, (*a*) *Mornay*, (*b*, *Hospinian*, and others? None, but the *learned iudicious Divine* his own selfe. Then I must tell him, that S. (*c*) *Basil* in his *Liturgie* doth otherwise interpret those postures in *Heaven*; Σοὶ πρέπει κύκλῳ τὸ στρατόπεδον, *The Sera-*

(*u*) *Binius, tom. 2 Concil. p. 422.*
(*x*) *Præsidente Menna Patriarchâ. pag 164.*
(*y*) *Breviar. Chronol p. 166. tempore interregni. & summ. Concil p. 454.*
(*z*) *Artic. 3. pag. 143.*
(*a*) *De Missa. l 2. c. 1.*
(*b*) *Lib De Orig. altar c. 6.*
(*c*) *Bibl vet. Patr tom 2 p. 45. See likewise Dionysius, Athanas. and Chrys cited by the B of Durresme, to the phrase of κυκλῶ and* περιστάναι τὸ θυσιαστήριον. *Instit. l. 6. c. 5.*

Seraphims ſtand round about thee, in orbem, in a ring, or perfect Circle, as *Gentian Hervet* doth there expound it.

And for the paſſage in the *Councell*, ἐν κύκλῳ, I will be bold to ſay, that it cannot poſſibly be thus interpreted in *Greek* or *Latine*, if we examine but the phraſe it ſelfe. For the *Greek*; (*d*) *Budæus* handles of purpoſe all the κυκλώσεις and *compaſſings* in this kinde, that are to be found in any good Authour, and hath not one acception of the word for an *imperfect compaſſing about*. The Greek [*e*] Scholiaſt upon *Homer* will have that onely to be termed *Circular* ὃ γωνίαν οὐκ ἔχει, *which hath in it no Corner at all*, as your eye will let you ſee all your *half-Moons* have. And (*f*) *Heſychius*, an excellent *Grammarian*, doth tell us, that in *Geometry*, a *Circle* is *a kinde of Circumference carled about with one line*: which cannot be ſaid of men ſtanding in a *half-Circle* before the front of a Throne, or face of a King, according to this *Engliſh* Phraſe. And then if we come to the *Latine*, *Tully* himſelf doth end the Controverſie, putting both the words with their differences before our eyes. (*g*) *Circulos aut ſemicirculos conſtitui*. Intimating by the former, ſaith (*h*) *Budæus*, a Company of men *in orbem collectorum*, gathered into a perfect round; by the later, a concourſe of people before one man, as it might be before a publick Reader in Philoſophy. Where you finde a cleare diſtinction between a *Circle* and *half-Circle*. I will conclude this Grammaticall Queſtion,

(*d*) See Budæus Comm. p. 1495. & 1495.

(*e*) Euſtath. in ultim. Iliad. pag. 1462.

(*f*) In Verbo Κύκλῳ.

(*g*) Cicero l. 1. De finibus.

(*h*) Comment. L. Gr. p. 1494.

Question, with *Eustathius* his note upon *Pandarus* his Bow; where (*i*) *Homer* saith, — κυκλοτερῶς μέγα τόξον ἔτεινε, That he drew his Bow into a perfect *Circle*. Whereupon *Eustathius* observes, that the Bow of it selfe cannot be said to be κύκλος, a *Circle*, but σκολιὸς or ἀγκύλος, a bowed or crooked thing, untill the Armes of the Archer draw it with such a strength, that both the ends meeting in one, do fashion the Bow to a perfect Circle. And so the people flocking about the *Altar* in this *Councell*, did not resemble a bended onely (which *Homer* would have exprest by σκολιῶς or ἀγκύλως) but a full-drawn Bow, (which *Homer* will have to be κυκλοτερῶς) and therefore are said to stand about the *Altar* ἐν κύκλῳ, in a *perfect Circle*.

(*i*) *Iliad* 4. Which *Nazianzen* imitates in his description of the deaill. Ἐγγὺς ὁ τοξευτὴς, τόξῳ δ' ἐπὶ πικρὸς ὀϊστός. Νευρὴ κύκλον ἄγει δάκτυλον ἐν γλυφίσι. *Naz. Carm.* 54.

But to leave the *Grammar*, and come unto the *Businesse*. There is nothing more cleare in Antiquity, then, that not onely this *Altar* in *Constantinople*, but all the *Altars* and *Communion-tables* in all the *Eastern Churches* were so situated and disposed, as they might be compassed round about by the *Triests* and *Deacons*. *In the* Βῆμα, *or Chancell, there be two Altars, whereof the greater stands in the midst of that Room, and the lesser close by, at the left side of the greater,* (*k*) saith *Centian Hervet. There be in those Churches two Altars: the greater is in the midst, and called the holy Table: the lesser is called the* Prothesis *or Table of Propsiotion*, saith the (*l*) Setter forth of the *Greek* and *Latine Liturgies. In the* Greek *Temples there is but one high* Altar, *and that placed in the middle of the Quire* saith

(*k*) *Ad lectorem*, in the translat. of the Greek Liturg. 1560 p. 115.

(*l*) Biblioth. vet. Patrum tom. 2. in Annot.

 (*m*) *Clau-*

(m) In his Edition of the Greek Liturg. at Paris. 1560.
(n) Pag. 12. as it is set forth in G. L. by S. Andr.
(o) Biblioth. Vet. Patr. tom. 2. p. 64.
(p) Ibid. p. 40.
(q) Constit. altera habita ad Thatalæum.

(m) *Claudius Saintes.* Κυλκώζω, *I will compasse thine Altar*, saith the Priest, in (n) S. *Peters Liturgie. Be not ashamed, O Lord, of any of us that compasse thy holy Altar*, saith S. *Basil* in his *Liturgy. The Deacon takes the Censer and fumes the holy Table* κύκλῳ, *i. e.* circumcirca, saith *Hervetus, round about*, in S. *Chrysostomes Liturgy.* And in another place of the same *Liturgy*, the *Deacon* perfumes the *holy Table* (p) γύρωθεν, *in all the circuit and compasse therof.* Lastly, (q) *Synesius* saith, that he will κυκλώσειν, *compasse about* the *Altar* of God, in one of his Epistles. Where you may observe, that these three last, together with the Priest in S. *Peters* Liturgie, are but single men, and cannot possibly be expounded to go about the *Altar*, in the *Doctours* absurd Interpretation. For standing in the face of the *holy Table*, as Noble-men do before a *King*, is not for one man to *compasse about*, or for one man to *incense about* the *holy Table*.

Having made sport in the *Greek* with the *Councell of Constantinople*, he doth as much in the *Latin* with S. *Augustine. The like mistake there is, if it be lawfull so to say* (as no doubt it is lawfull for such as you are to say any thing;)

(r) *Virgil. Æneid.* 1.

(r) *Hæc ara quebitur omnes:*

having, if any man should call you in Question, an *Altar*, as the Poet saith, to fly unto) *A mistake there is*, saith (s) he, *in the words of S. Austin* For *that which hath been alledged from him, being the* 46 *Sermon, not the* 42. (Another correction of *Magnificat*; the (t) Sermon being the 46 in the late, but the 42 in *Bedes* Numeration, which Bishop

(s) Pag. 55.

(t) *Theolog. Lovan. in Oper. S. Augustin. Tom.* 10.

Iewell

Iewell followed) *Mensa ipsius est illa in medio constituta, clearly*, and without ambiguities, *is not to be interpreted, as it is translated* (by (u) B. *Iewell*, and B. (x) *Morton*, and applied in the same sense by (y) *Mornay*, (z) *Hospinian*, (a) *Rivet*, and all our Divines,) *the Table set here in the midst, but, the Table which is here before you.* Now because he saith it appeares so *clearly*; I will appeal, not to those great *Worthies* I named even now, but to every *School-boy*, Whether *literally* and *Grammatically*, *Medium* doth not signifie the *middle part or space*; (being in truth a *Geometricall* word of proportion, as *Aristotle* notes in his (b) *Ethicks*.) and whether, when it signifieth *a thing set before us*, it be not every where taken for a *Metaphor*, and a *figurative Phrase*, when a *Reason* or any other thing, (c) *not so obvious before*, is newly produced, and so presented unto us; as if a massy substance should be so layd in the midst betweene us, that (unlesse we close our eyes) we cannot but behold it. The *Greek* (from whence the *Latine* word, as (d) *Scaliger* observes, is derived) is therefore call'd μέζον, because it doth (e) μετέχειν ἀμφοῖν, *take out an even share or proportion from either extreme*; which every thing doth not do that is *only set before us*. And (because these conceipts are fitter a great deale to be refuted by *School-boyes* then *Divines*) observe I pray you, that the *Latine* word for a *Table* was not always *Mensa*, but at the first *Mesa*, from the Greek word μέζα, saith (f) *Varro*; *because this Vtensill*, saith he, *is ever plac'd in the very middle space between us.* So that, according to this great

(u) *Artic.* 3. p. 145.
(x) *Instit. l.* 6. *c.* 5.
(y) *De Missa, l.* 2 *c.* 1.
(z) *De Orig. Altar. ubi supra.*
(a) *Cathol Orthod tom.* 1. *q.* 29. *p.* 514.
(b) *Lib.* 5. *c* 7.
(c) Hæc non sunt quæsita ex occulto aliquo genere literarum, sed sumpta de medio. *Cic. Orat pro domo sua.* In medio posita, *Things obvious to every one.* *Idem, lib.* 1. *de Oratore.*
(d) *De Causis Lingua Latina.*
(e) *Etym. magn.* or, μετέχειν τῶν ἴσων. *Phavorin.*
(f) *Mesa* quod a nobis *media*, à Græci μέζα, *mensa* dicit protest. *De Lingua Latina, l.* 4.

great and ancient *Critick*, (with whom the (g) modern do concurre) it cannot properly be called a *Table*, unles it be placed, as S. *Austin* reports it, *in Medio*, in the Middle. But however *Etymologies* may seem more *pretty* then *weighty* Auments, it is impossible it should be used by S. *Austin* in this place in that *Metaphoricall* sense, *which is here before you.* For the man will not be so senseless, I presume, as to say, that *Medium* doth properly signifie *before*; as that the *Vertue* in *Ethicks* is to strand *before* the two *Vices*, or the *Argument* in *Logick* to stand alwayes *before* the two *Extremes*: but that he explaines his meaning by that other Phrase, (h) *afferre in Medium*, *to bring it to us, or before us*; so as we may use it as freely, if we please, as we do the meat and drink upon the table, for that very purpose layd before us. *Such and such a thing was then to seek, but now* afferam in Medium, *I will lay it before you.* Now will I make a *Schoolboy* (whom) with his book of *Phrases* the *Doctour* hath given us for a Companion in this place) easily conceive, that S. *Austin* could not possibly mean it so in these words: (though the *Doctour*, when he scrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or *the Sacrament of that Table*, was not *to be brought unto, nor to be set before these*, to whom S. *Austin* addresseth his speach in this place. For he speaks unto the (i) *Audientes*, a sort of *Catechumeni*, and not unto the *Fideles*, or *Faithfull*, in this Passage. He tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bids them

ply

(g) *Martin in Lexico Brocensi, In Covarruvius, Spanish Dictionary.*

(h) Pag. 56.

(i) Unum genus Catechumenorum, qui audiebant verbum Dei, sed nondum petierunt Baptismum, dicebatur *Audientes*, sive *Auditores*. *Iustell. in Cod. Can. Eccles. vet. pag.* 150. And they stood ἐκτὸς τῶν ἐκκλησίας, without the Church, untill the reading of the Gospell. *The Schol. on Harmenop. Tom.* 1. *pag.* 53.

ply it hard, that from *Hearers* becoming *Vnderstanders*, they may in time become *Receivers*; and so be fed by this *Sacrament* at that *Lords Table*. And because that very word might amaze those *Novices*, who were never so timely to be instructed in these mysteries, and did not know what Table that should be, which S. *Austin* call'd the *Lords Table* (*k*) (being ever driven out by the *Deacon*, when the *Priest* began to approach the *holy Table*) S. *Austin* tells them, that the *Lords Table* is that *Table in medio constituta*. How is that? *Brought unto them*, or *ready for them*? Soft and fair; nothing so. They are yet but *Audientes*, and have a great while (*l*) χρονίζειν, *to Time it* (as you heard before) many degrees to get thorow yer *it* come to that. They must be (*m*) *genuflectentes*, *knee-benders*, as the *Councell* calls them: they must be (*n*) *Competentes*, *suiters*, saith S. *Austin*: they must be (*o*) *Intincti*, *dipped in the Font*, as *Tertullian* terms it; before this *Table* be either *brought unto them*, or *ready for them*. *It* is not *ready for them*, before they be *ready for it*. But that's the *Lords Table* there, saith S. *Austin*, which you see placed in the *midst* of the Church. For were it in the Chancell, you could not be admitted to draw so neare, as to see and view it: and could you but by chance get a (*p*) glimpse of the same, you were instantly (all discipline notwithstanding) to be baptized. Ply then your Catechismes and Sermons apace, that you may not only see it, but partake of it. This none are admitted to do

(*k*) When these words were thundered by the Deacon, προείλησε, *Zonar. in Concil. Neocaes. p.* 305.

(*l*) For we use to make them χρονίζειν εἰς τὴν ἐκκλησίαν, to come by little and little unto the Church, that we may keep them the longer. *Concil. Constantinop.* 1 *Canon.* 7. Le t any root of bitternesse lurked in them. *Rupert. de divin. offic. l.* 4. *c.* 18. And thereupon several Scrutinies pass'd upon them, to see, *an essent in Fide stabiliti Vasq. de Bapt. q.* 71. *art* 4.

(*m*) *Neocaes. Can.* 5.

(*n*) Pascha appropiequante, dedit nomen inter alios competentes.

Lib de cura pro mortuis, c 12. Tanquam qui jam Baptismum peterent. *Beat. Rhen. Pref in Lit. Chrys.* (*o*) *Lib. de Pœnitentia.* (*p*) *Albasp Observat. l.* 2. *Observat.* 2. *ex antiquo Canone.*

but the *Faithfull*; nor is it to be expected of *you*, (q) untill after two or three further *degrees* of *Ecclesiasticall discipline*, you do your selves likewise grow to be of the number of the *Faithfull*. And whether we shal believe this *School-boys* device, or S. *Augustine* expounded by himself and all Antiquity, I leave to the consideration of the learned Reader.

(q) *Being as yet Goats* Bilognos, *as it were*, Tyrones Dei, *Aug. l. 2. De Orthod. fide, ad Catechum. c. 1.* Novitioli; *Tertul. de Pœnit. c. 6. And their Pew was* extra Ecclesiam. *La Cerda vol. 1. l. 5. p. 275.* Ἐξω τῆς Ἐκκλησίας, ἐν τῷ νάρθηκι. *Theorianus in Legat. Armin.*

But what needs this wresting and writhing of *Histories*, *Fathers*, and *generall Councels*? Is it such a new thing in *Israel*, that the *Tables* heretofore, and the *high Altars* afterwards, did stand in the midst of the *Church* or *Chancell*? or at leastwise, so far from the wall, as the *Priests* and *Deacons* might stand round about them? Did ever any learned *Papist* make a question of it? Let this fellow but travell into any part of the World where *Altars* stand, and he cannot but blush to impose such *Dreams* upon the people. For the practice of the *Eastern Church*, I have already set down rather too many, then too few Examples. I will do the like now for the *Western Church*; First quoting the Authorities of some learned *Pontifician* Writers, ancient and modern: And then the *Precedents* answering these Authorities in all Ages and in all Countreys whatsoever. Howbeit I found some difficulty herein: for being laught at by all *Strangers* for making unto them such a fooliſh *Question*, as they deem'd it; when I came home to my Study and mine own Books, I found it such a *silly thing*, *that very easinesse made it hard to be related in serious manner*: as (r) M. *Hooker* speaks

(r) *Eccles. Pol. lib. 4. dist. 14.*

ſpeaks of not an unlike ſubject.

For my *Authours*; I will begin with (*f*) *Walafridus Strabo*; who though he was but a blinker, and ſaw (as this *Doctour* doth) but with *half an eye*; yet could he ſee, that the Chriſtians in the beginning did place their *Altars indifferently*, *in diverſas plagas*, Eaſt, Weſt, North, and South; and gives a reaſon for it not to be eaſily refuted: *Quia non eſt locus, ubi non eſt Deus.* God is as well the God of the Weſt, North, and South, as he is of the Eaſt: and it is *Paganiſh* (as (*t*) *Minutius Felix* well obſerves) to make him more propitious in any one Corner of the world, then he is in another. And this *Strabo* died about the (*u*) yeare 846. One (*x*) *Aloyſius Nevarinus* writes as much upon thoſe words, *Circunda-bo Altare tuum*; That their ſituation was ſuch in former times, that the Prieſts might encompaſſe round about the *holy Altar.* But the moſt learned in our Age, of all that have dealt with Rites and Ceremonies, is *Joſephus Vicecomes*; who both out of the Tombs and Sepulchres of the Martyrs (the firſt place elected in the Church for *fixing* of *Altars*) and eſpecially out of that paſſage in *Euſebius* we ſpake of before, takes it for a very clear and indubitable Aſſertion, (*y*) *Altaria medio in Templo allocata fuiſſe*, that *Altars* were placed heretofore in the *midſt* of the Church. And (*z*) *Bellarmine* himſelf together with (*a*) *Suarez*, do willingly allow they may be fixt in any poſture *propter loci commoditatem*, if the *conveniency* of the *place* ſhall

(*f*) *Lib. de rebus Eccleſiaſticis, c.* 4.

(*t*) Deo cuncta plena ſunt. Vbique non tantùm nobis proximus, ſed infuſus eſt *pag.* 75. Iſta non prima & maxima contumelia eſt, habitationibus Deos habere diſtrictos? *Arnob l.* 6.

(*u*) *Guilelm. Eiſing. citatus à Melchiore Hitzorpio præcm. in Walafridum.*

(*x*) *Sacrorum Eccleſiaſtarum, l.* 2. *c.* 3.

(*y*) *Lib.* 2. *de Antiquis Miſſæ ritibus, c.* 28.

(*z*) *De cultu Sanctorum, l.* 3. *c.* 2.

(*a*) *In* 3. *partem, tom.* 3. *diſput.* 81. *ſect.* 6.

shall so require it. But the main Authority I relie upon, is the (b) *Roman Pontificall*. Which in the Ceremonies of the Consecration of the *Altar*, enjoyns the *Bishop* (in three severall places at least) to *compasse* the *Altar*, *circumcirca*, *round about*: Which were it *fastened* to the *East-end*, were impossible for a Mouse to perform, without a good *minde* prepared before-hand for the fitter accomplishment of that *service*. And these Authours may suffice for a Question that admits of no more difficulty.

(b) *Rom. Pontific. Greg.* 13. Circuit ter Altare, *p.* 144. semel, 145. semel, 146. *and the Chaplain must perfume it* continuè circumeundo, *p.* 144.

In the *Precedents*, I will begin with *Rome* it self; And first, with the famous place called (c) *Catacombe* (a word of a mongrell composition, half *Greek*, half *Latin*, and signifying as much as *near the Tombs*) a kind of vaulted Church under the earth in a manner, of a semicircular form, seated not unhandsomly round about; wherein the ancient Bishops of *Rome* were wont to repose themselves in time of *persecution*. (d) In the very midst whereof there stands a most ancient *Altar* of Marble, under the which lay for a time the Bodies of S. *Peter* and S. *Paul*, and upon the which it was not lawfull heretofore for any to *officiate* beside the *Pope* himself, untill *Paulus Quintus*; in our memory, licensed by a speciall Bull, all other approved *Priests* to do the like. That's for the time *past*. For the *present*, S. *Peters* body being removed by *Constantine* unto S. *Peters Church* in the *Vatican*, and the great *Altar*, called *Altare Maggiore*, consecrated by Pope *Sylvester* over

(c) *Baron. Martyrolog. Rom. Jan.* 20.

(d) *Roma Sotterran. l.* 3. *c.* 13. In medio de questo ædificio, è un antiquissimo Altare, *&c.*

the

the ſame (which is recorded in a Book kept in that Church, called *Codex S. Petri*, preſerved to this day) the poſture of this *high Altar* was in the *midſt* of the Quire, and ſuch from the beginning, that (*e*) *Clemens Octavus* had room enough to erect a new *Altar ſopra di eſſo*, above this former *Altar*: which he conſecrated, aſſiſted with 38 Cardinals, 26. of *Iune*, 1594. And this very Pope, *Vrbane* the eighth, reedifying and enhanſing the old *Altar*, did not offer to change the poſition or ſituation of the ſame. So that the *Tope* himſelfe is more tractable in this point, then this heady *Authour*. From *Rome* I muſt lead you, as my Books lead me, to *Millain*, and let you ſee, that untill Cardinall *Borromæus* (made a *Saint* it ſeems for this ſervice) did demoliſh them, the *Altars* had an *indifferent* ſituation in *any part* of the Church; as, under the (*f*) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayſed; and under the *Reading deſk*, where the Goſpell was delivered. And this continued thus, untill within theſe threeſcore yeares. And yet in this ſevere *Reformation*, which that *Cardinall* made in all the Churches of the State of *Millain*, he doth (*g*) require, that there be left a ſpace of *eight Cubits* at the leaſt between the *high Altar* and the *Wall*, to admit the aſſiſtance of more *Prieſts* and *Deacons*, at *Feaſts* of *Dedications*, and other Appointments of *ſolemne Maſſes*. And this is more liberty yet, then our *Doctour* will afford. Howbeit, this *Cardinall* was ſo ſe-

(*e*) *Roma Soterran. lib. 2. c. 4. pag. 31.*

(*f*) *Aſſer. Eccleſ. Mediolan. part 4. l. 1. de fabr. Eccleſ. pag. 569.*

(*g*) *Aſſer. Eccleſ. Mediolan. part. 4. l. 1. de fabr. Eccleſ. pag. 567.*

vere a *Prelate*, that he was once shot at with a *Pistoll* by some of his (*h*) *Clergie*: whereas God forbid that any man should discharge ought at D. *Coal*, unlesse it be a *Shot* of *lests*, or a *Peal* of *Laughter*.

(*h*) By Farina one of the Order of the Humiliati, set on by 3 Priors of the same Order Ripamontius Hist. Eccles. Mediolan. parte 3. l. 3. pag. 155.

From *Italy*, my Books transport me to *Germany*, where I heare (*i*) *Witikind* the ancient *Saxon* telling *Charles the Great* (who much endeavoured, and at last effected his Conversion to Christianity) *that he observed a great deal of cheerfulnesse and alacrity in the Emperours face* (*cast down before*) *when he began to approach that Table which was in the* midst *of the Church*. And (*k*) *Hospinian* tells us, that in the Reformation which the *Helvetians* made at *Tigure*, 1527. they found that of old time the *Font* had been situated in that very place, where the *Popish high Altar* was then demolished. And looking for more, I find that (*l*) *Chemnitius* notes that *Altar* in the *Vatican* we spake of before, to be placed, *ante Chorum*, before the vory *Quire*; which my former *Authour* had not observed: And that (*m*) *Beatus Rhenanus* makes a generall observation, that these *Wall-altars* in *Europe*, are nothing so *ancient* as the *Churches*, but of a much *fresher* and *later* Erection. Which D. (*n*) *Fulk* proves both of our *Altars* and *Chancells* here in *England*, by many pregnant *conjectures* and probabilities.

(*i*) Crantz. in Metrop. l. 1. c. 24.

(*k*) Libr. de Origine Altar. c. 6. pag. 35.

(*l*) Exam. Concil. Trid. parte 4. pag. 84.

(*m*) Præfat. antiq Liturg. Chrys.

(*n*) An Answer of a true Christian, pag. 56.

In *France*, they do not fasten (as I am informed) the *high Altars* to the *Wall*, but the *lesser* or *Requiem-Altars* onely. In my (*o*) Books I find a most rich *Table* in the Abbey-church of S. *Denys*, all

(*o*) Le Theatre des Antiquitez de Paris, l. 4. p. 1098. out of Sugerius, a m. s. of that Abbey.

all of beaten gold, encha'ſt round about with rich and curious precious ſtones: to the beautifying whereof (as the Children of *Iſrael*, to the enriching of the Sanctuary) the *Kings*, *Princes*, *Prelates*, and *Nobles* of that Kingdom, parted with the Stones of their chiefeſt Rings; as *Sugerius* an ancient Abbat, who hath recorded all the Curioſities of that religious houſe, doth report at large. This *Table* is not laid *a'ong the Wall*, but ſtands *Table-wiſe*; and by the *Inſcription*, muſt needs have been uſed heretofore for a *Communion-table*: It being this,

Da pro præſenti, Cœli menſâ ſatiari:
Significata magis ſignificante placent.

That is,

Let this food us for Heavenly food enable,
The ſignifying for ſignified Table.

I do (p) reade likewiſe, that the *holy Altar* in the ſame Church placed before the Tomb of *Charles the Bald*, ſtands in a manner in the midſt of that *Room*. But theſe poſtures are no ſtrangers in that *Countrey*.

(p) *Le Theatre des Antiquit. l. 4. pag. 1102.*

Now having led you along round to viſit the ſites of the *Altars* in *Rome*, *Italy*, *France*, and *Germany*, I will bring you home again unto your own *Countrey*, and deſire you to mark well, how *Auſtin* the Apoſtle of the *Saxons*, plac'd his firſt *Altar* in the Cathedrall Church at *Dover*, dedicated to S. *Peter* and S. *Paul*. This Church hath (q) *in medio fuit penè*, almoſt in the very midſt there of, *an Altar, dedicated to the honour of S.* Gregory *the Pope. Upon the which the Prieſt of the place doth*

(q) *Beda Eccleſ. Hiſtor. Gentis Anglor. l. 2. c. 3.*

every

every Sabbath-day perform the Agends *of this* Auſtin *and S.* Gregory. An ſhall we believe, that no *Church* of all the *Engliſh* Nation, did imitate herein her firſt *Metropolis?* It is impoſſible it ſhould be ſo. But we may the more reaſonably preſume, the *Conjecture* (for I dare not otherwiſe propoune it) of D. (r) *Fulk* to be worthy of further conſideration. That *if you mark the moſt part of the old Churches in* England, *you ſhall plainly ſee, that the Chancells are but additions builded ſince the Churches.* Alſo that ſome Churches are builded *round*, as one in *Cambridge*, and the *Temple* in *London*; to which may be added the old *Pantheon* in *Rome*, call'd by the Moderns, *Santa Maria Rotunda*. And many Churches (if you mark it) which are of the *Gothick* building, have their ſteeples at the *Eaſt-end.* Laſtly, a number of our old Churches have their *Iles* of ſuch a perfect *Croſſe*, that they cannot poſſibly ſee either *high Altar*, or ſo much as the *Chancell.* A ſhrewd Argument that the *holy Tables* in *England* were not *fixed* as the *Piety of the Times* would now have them, when theſe *Churches* were firſt erected. I will conclude all this diſcourſe with a couple of rich and curious *Tables*, preſented unto the two great *Mother-Churches* of the World, *Rome* & *Conſtantinople*, and leave it to your *conſiderations*, whether they were ſo richly enchas't and adorned to lie *along againſt the ſtone-wall.* The firſt was (ſ) *Pulcheria's* θαυμάσιον τι χρῆμα, *a miraculous thing for wealth, all of Gold and pretious ſtones*, and wrought thus of purpoſe by that incomparable Lady, εἰς ἱερὰν τράπεζαν, for a *holy*

(r) *An Anſwer of a true Chriſtian to a counterf. Catholick*, Artic. 14.

(ſ) Sozom Hiſt. Eccl. l. 9. c. 1. Niceph. Calliſt. lib. 14. c. 2.

holy Table, as both the *Greek* Historians affirm. The second was sent from *France*, by K. (t) *Pipin* to Pope *Stephen*, and by him to be dedicated to S. *Peter*, and falling short of that *Pope*, came into the hands of *Paul* his Successour: Who in his Letter back againe to the King, doth not say he turn'd it to an *Altar*; but that upon that very *Table*, which he received with *Hymnes*, and *Letanies*, and consecrated with *Oyle*, *he offered Sacrifice of Praise to Almighty God for the prosperity of his Kingdome.* This *Table* is still in *Rome*, and was never laid *along* any Wall. And because I will be better then my promise, I will propound unto you a third *Table*, farre exceeding the other two, as having in it all the riches of the Land, and Sea (as mine *Authour* describes it.) And this was really, ἁγία τράπεζα, a *holy Table*, offered up by *Iustinian* in the Temple of *Spohia* in *Constantinople*. This had a long & admirable (u) *Inscription* engraven, γύρωθεν, *round about it*, Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν, &c. *We offer here Thine of Thine unto Thee, &c.* Halfe which *Inscription* could not have been seene, had this *Table* layn *along the Wall.* And so much in defence of B. *Iewels* exposition of that Passage in S. *Augustine*.

The last Authour quoted by B. *Iewell*, is *Durandus*, whom this man turns over with another *Flamme*; That, *In medio Ecclesiæ aperui os meum*, is as much in good *English*, as, *I opened my mouth in the midst of the Altar.* So that these two words, *In Medio*,

(t) *Concil. Sirm. Tom 2. pag. 51. ad Ann 761.*

(u) *Georgius Cedrenus Compend. Histor. ad Annum 32. Iustiniani, p. 317.* Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν οἱ δούλοι σου, Χριστὲ, Ἰουστινιανὸς ἐν Θεοδώρᾳ, ἃ εὐμενῶς πρόσδεξαι, Υἱὲ ἐν Λόγῳ τοῦ Θεοῦ, ὁ σαρκωθεὶς καὶ σταυρωθεὶς ὑπὲρ ἡμῶν, ἐν ἡμᾶς ἐν τῇ ὀρθοδόξῳ πίστει σου διατήρησον, ἐν τὴν πολιτείαν, ἣν ἡμῖν ἐπίστευσας, εἰς τὴν ἰδίαν σου δόξαν αὔξησον, ἐν φύλαξον πρεσβείαις τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας.

 Illud

(x) I. *Cornucopiæ*, *Plautus in Pseudolo.*

Illud (x) *Cornuplæ est, ubi inest quicquid velit:* It is his *Cogging-box*, to stricke what Casts of the Dice he lists to call for. If he have to do with *Eusebius*, *In medio* signifies, *between North and South*: If with S. *Austin*, *In medio* is to be construed, *to us*, or, *before us*: But if with *Durandus*; why then, *In Medio* against him, is *in the midst of the Altar.* But

Durus Durandus jacet hic in Marmore duro.

That is,

You do but knock, whilst you gainst Durand warble,
Your head of glasse against his head of Marble.

For hee doth with a witnesse *aperire os suum*, open his mouth so wide in this point, that he devours all your Book at one Gobbet. (y) *Per Altare Cor nostrum intelligitur, quod est in medio corporis, sicut Altare in medio Ecclesiæ.* By the *Altar* is to be understood our *Heart*, which is in the *midst* of the *Body*, as the *Altar* is in the *midst* of the *Church*. If you be a good *Ramist*, analyse these words a little. No *sensible Sacrifice* is offerd upon the *Heart*; which makes an end of your first Section. A *materiall Altar* cannot become a *Predicate* to the *Heart*: which makes an end of your *second* Section. The *Heart* is situated in the *midd'e*, and not in the *Heels* of a man; which gives a wipe to your *third* Section. So that you had been as good let *Durand* alone, to sleep, and take his nappe in *Moralizations* and *Allegories*, as awake him thus between Hawk and Buzzard, to blast the faire hopes of your expected Conquest.

(y) *Durand. Rat. in sim l. 1. c. de Altari.*

But hang *Durand*; he is but a *Childe* to those

gray

gray haires and *hundreds of yeares*, that the *Wall-altar* is able to shew. And this shall be made to appeare in *one* (z) *word*, and all this Combate ended at one Blow. For as the *Greek* Proverb saith, that the *Fox* hath many tricks, but the *Hedgehog*, ἓν δὲ μέγα, though but *one*, yet a *great one*; to winde up himself towards a Combate, so that his Adversary shall have nothing but (a) *Trickles* to fight against: So saith the *Detour* here; that although B. *Iewell* was put to many shifts in this kinde, and to call for the helps of many *Fathers*, *Councells*, and *Canonists* to protect his cause; Yet my *Don Nosotros* will not lay hold on any such poore advantage. *We will allege one Testimony, and no more but one:* Pero, *But such a one as shall do the businesse, as shall give very good assurance of that generall usage*, (that the *holy Table* lay *Altarwise* all along the *East-end* of the Church) *and that is this*: Socrates *in his Ecclesiasticall History*, lib. 5. cap. 21. *speaking of the different Customes in the Christian Church, saith of the Church of* Antioch, *the chief City of* Syria, *that it was built in different manner from all other Churches. How so? Because the* Altar *was not placed to the* Eastward, *but to the* Westward. Nicephorus, lib. 12. cap. 24. *observes it generally of all the* Altars *in that City, and notes withall, that they were situate in a different manner from all other* Altars. I have set down these words entirely and at large, because I intend to let the Reader see the sillinesse of this *Braggard*, in understanding never a word aright of all this *passage*, which

(z) Pag. 56.

(a) Plin. Histor. naturall. l. 9. c. 12.

he ſo much inſiſts upon. And firſt, this muſt needs be a *Halt* he hath learn't from (*b*) *Lame Giles, to borrovv Quotations, Miſtakes and all.* For this place of *Nicephorus* is not to be found, *lib.* 12. *cap.* 24. but *lib.* 12. *cap.* 34. And I beſhrew him for this trick, making me to reade *Nicephorus* all over in a manner to finde it out, and to run through ſo many ſtrange *Miracles*, that I am now much diſpoſed to believe any man that ſpeaks of his own, though not this *Doctour* yet, becauſe hee ſpeaks (as you ſee) out of another mans knowledge. And for *Socrates* likewiſe, though in *Latine* he cites him right (according to *Muſculus* his Tranſlation) yet in the (*c*) *Greek* (which he takes upon him to have read) it is not *the* 21. but κβ', *the* 22. *Chapter.* So that this may be truly called, *Lame Giles his Haltings.* Secondly, both his Authours, *Socrates* and *Nicephorus*, when they enter into the diſcourſe of this Variety of *Rites* in the Chriſtian Churches, ſet down this Rule for a Proeme, That *it no vvay infringeth the Vnity of the Faith*; ſo as it is not materiall to the true *piety of the times*, how our *Tables* are placed. Thirdly, theſe *Hiſtorians* do not note theſe *Rites* of the *Altars* of the City of *Antioch*, as different *from all other Altars*, (this is an addition of D. *Coal*) or *from the generall practice of the Church.* No ſuch matter. *Sed ab Eccleſia Romana Ceremoniis diſcrepâſſe*, that they varied in theſe Rites from the Church of *Rome* onely, as (*d*) *Ioſephus Vicecomes* proves at large. Fourthly, this man pitifully forgets himſelfe, unleſſe

(*b*) *Pag.* 20.

(*c*) See Socrat. ex officina Rob. Steph. Lutet. Pariſ. 1544. pag. 249.

(*d*) De Antiſſe ritibus, *lib.* 2. *c.* 5.

unleſſe it be true what ſome report; that the *Pamph'et* was penn'd by more then one. Doth not he ſay that *Antioch is the chief City in Syria*? And did not he ſay, but two (*e*) leaves before, that *all the people in Syria might poſſibly place the Altar in the middle of the Church, to comply with, and allude unto the Iewiſh Altars*? (*f*) And was not both the *Temple* at *Hieruſalem*, and the *Altar* there, builded toward the *Weſt*? This *Doctour* may have a *good wit*, becauſe he hath a *very bad memory*. Fifthly, the man ſurely hath not ſeen the *Greek*, nor obſerved well *Muſculus* his Tranſlation. For neither *Socrates* nor *Nicephorus* doe ſay, that the *Altars* were *placed to the Weſt-ward*, or did *ſtand Weſt-ward*. All theſe are miſtakings. *Socrates* doth not ſpeak at all of any θέσις or *poſition* of theſe *Altars*, but of the *Churches* onely. *Nicephorus* who copied him out, addes (beſides his Authour) the *poſture of the Altars*; but preſently corrects himſelfe in *Socrates* his word, that his meaning was the ſame with *Socrates*, that the *Altars* there did ὁρᾶν· not *ſtand*, but *looke* and *carry an aſpect Weſt-ward*, where ever they were ſited and fixed. And this is the true point in Queſtion; not *where the Altars ſtood*, but to what part of the *heavens* hee that *officiated* upon the *Altar*, did *bend his lookes*, as *Walafridus Strabo*, though (*g*) *pauper hebeſque*, a poore and heavie Authour, did better (*h*) ſtate it then this *Doctour*. It is true indeed, that (as theſe *Hiſtorians* write) the *Churches* & *Altars* muſt be built ἀνατολικῶ-φως, *ſo as the Prieſt may turne a contrary way to that*

(*e*) Pag. 54.

(*f*) *See this prov'd by* Dr. *Willet*, 6. *generall Controverſ.* q. 6.

(*g*) *As he is pleaſed to call himſelf*: Hoc opus exiguũ Valafridus pauper hebeſq; *though he was indeed* in omni doctrinarum genere celeberrimus. *Gulielm. Eſſinger cited by Hottingerus.*

(*h*) *De rebus Eccleſ.* c. 4.

they do that pray onely to the East. And this B. *Ievvell* observes to be used at this day, (k) *in all the great Churches of* Millain, Naples, Liones, Mentz, *and* Rome, *and in the Church of S.* Laurence *in* Florence, *the Priest in his service standing towards the West, with his face still upon the People, howsoever their Altars bee standing or placed.* Sixthly, This is utterly against what the man *labours for* all this while. He desires to (l) *stand at the North-end of a Table laid Altar-wise all along the Wall*, looking (as that posture requires) towards the *South*; and to bring this *project* to passe, he makes (or would fain make) these two *Historians* to say, that the generall practice of the Church (besides a few places in *Antioch*) was to make their *Altars* ὀρθὰν, alwayes *to looke towards the East.* Howbeit properly the *Altars* cannot be said to *looke* at all; but those onely that *officiate*, or *pray upon these Altars.* Lastly, the *Coal* being now quite spent, that he might be sure to goe out with a stench, especially in the sense of those Readers that have any Noses, doth fain a *Text* to be maintained, which is opposed in all the *Letter*, *That Communion tables should not stand or be placed towards the East.* Who ever said so man? The *Writer* of the *Letter* is but too much for it, not allowing the ordinary exceptions of (m) *Bellarmine*, (n) *Suarez*, or (o) *Walafridus Strabo* before them, *that it might be otherwise, when the Conveniency of the building doth require it.* It may stand to the *East*, in the *body* of the *Church*, much more in the *body* of the *Chancell*, unlesse

(k) *Artic.* 3. *pag.* 146.

(l) *Pag.* 23.

(m) De cultu Sanctor. l. 32. c. 3.

(n) *Suarez in* 3^am *partem Thom. ubi supra.*

(o) *De rib. Eccles.* c. 4.

leſſe the man would have it planted in *Eden* (where God planted his Orchard) to be ſure it ſtood farre enough in the *Eaſt*.

I will conclude this Brangle with a better reaſon then any this doughty ſcribbler could think of, why all the Churches in thoſe parts had their *Altars* and *poſtures*, in the ſame *manner* that the *Temple* and *Synogogues* of the *Iewes* were formerly contrived. Becauſe upon every occaſion of their Converſion to *Chriſtianity*, the entire *Synagogues* of the *Iewes* undemoliſhed and unaltered, were turned in a trice to *Chriſtian Churches*, as you may read at large in two ſeverall *Greek* (p) Copies lately printed, of a Book written by S. *Athanaſius* under this title, *De paſſione Imaginis Domini noſtri, &c.* But how indifferent they were in the midſt of *Rome* it ſelf in thoſe primitive times how their *Churches* ſhould ſtand, the very *Titles* of the *Cardinals* preſerv'd to this day doe clearly witneſſe, being all of them (in a manner) converted to *ſacred uſe* from the habitations of *private* men. Eſpecially that of our *Countrey-vvoman* (if we may believe our *Popiſh* (q) *Heralds*) the Lady *Claudia*, who ſuffering this part of her patrimony (the firſt lodging of S. *Peter* in that City) to deſcend upon her daughter by *Tudens*, gave an opportunity to have it converted to a *Title* and a *Church*, call'd at this day *Sancta Pudentiana*: A bluſhing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified ſhould do very well to addreſſe more ſpeciall and peculiar devotions.

(p) *Ex M. S. Palatino vetuſtiſſimo. Athanaſ. Oper. G. L. tom. 2 pag.* 631. *&* 632. *Peter Biſhop of Nicomedia aſſiſts this book. Concil. Nicen. 2. Act.* 4.

(q) *Broughtons Eccleſ. Hiſtory of Brit. Age* 1. *c.* 1. *Parſons* 3. *Converſ. part.* 1. *c.* 1 *p.* 17. *Baron in Martyrolog. Roman, ad* 19. *Maij.*

And

they do that pray onely to the East. And this B. *Jewell* observes to be used at this day, (k) *in all the great Churches of* Millain, Naples, Liones, Mentz, *and* Rome, *and in the Church of S.* Laurence *in* Florence, *the Priest in his service standing towards the West, with his face still upon the People, howsoever their Altars bee standing or placed.* Sixthly, This is utterly against what the man *labours for* all this while. He desires to (l) *stand at the North-end of a Table laid Altar-wise all along the Wall*, looking (as that posture requires) towards the *South*; and to bring this *project* to passe, he makes (or would fain make) these two *Historians* to say, that the generall practice of the Church (besides a few places in *Antioch*) was to make their *Altars* ὁρᾶν, alwayes *to looke towards the East.* Howbeit properly the *Altars* cannot be said to *looke* at all; but those onely that *officiate*, or *pray upon these Altars.* Lastly, the *Coal* being now quite spent, that he might be sure to goe out with a stench, especially in the sense of those Readers that have any Noses, doth fain a *Text* to be maintained, which is opposed in all the *Letter*, *That Communion tables should not stand or be placed towards the East.* Who ever said so man? The *Writer* of the *Letter* is but too much for it, not allowing the ordinary exceptions of (m) *Bellarmine*, (n) *Suarez*, or (o) *Walafridus Strabo* before them, *that it might be otherwise, when the Conveniency of the building doth require it.* It may stand to the *East*, in the *body* of the *Church*, much more in the *body* of the *Chancell*, unlesse

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leſſe the man would have it planted in *Eden* (where God planted his Orchard) to be ſure it ſtood farre enough in the *Eaſt*.

I will conclude this Brangle with a better reaſon then any this doughty ſcribbler could think of, why all the Churches in thoſe parts had their *Altars* and *poſtures*, in the ſame *manner* that the *Temple* and *Synogogues* of the *Iewes* were formerly contrived. Becauſe upon every occaſion of their Converſion to *Chriſtianity*, the entire *Synagogues* of the *Iewes* undemoliſhed and unaltered, were turned in a trice to *Chriſtian Churches*, as you may read at large in two ſeverall *Greek* (p) Copies lately printed, of a Book written by S. *Athanaſius* under this title, *De paſſione Imaginis Domini noſtri, &c.* But how indifferent they were in the midſt of *Rome* it ſelf in thoſe primitive times how their *Churches* ſhould ſtand, the very *Titles* of the *Cardinals* preſerv'd to this day doe clearly witneſſe, being all of them (in a manner) converted to *ſacred uſe* from the habitations of *private* men. Eſpecially that of our *Countrey-woman* (if we may believe our *Popiſh* (q) *Heralds*) the Lady *Claudia*, who ſuffering this part of her patrimony (the firſt lodging of S. *Peter* in that City) to deſcend upon her daughter by *Pudens*, gave an opportunity to have it converted to a *Title* and a *Church*, call'd at this day *Sancta Pudentiana*: A bluſhing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified ſhould do very well to addreſſe more ſpeciall and peculiar devotions.

(p) *Ex M. S. Palatinis vetuſtiſſimis. Athanaſ. Oper. G. L. tom. 2 pag.* 631. *&* 632. *Peter Biſhop of Nicomedia aſſiſts this book. Concil. Niten. 2. Act.* 4.

(q) *Broughtons Eccleſ. Hiſtory of Brit. Age* 1. *c.* 1. *Parſons 3. Converſ. part.* 1. *c.* 1 *p.* 17. *Baron in Martyrolog. Roman, ad* 19. *Maij.*

And

And here I could make an end, if the *Doctours* ignorance would give me leave. Which I cannot endure should abuse so mild and patient a *Reader*, as hath held out so long a *Discourse* of no more use or consequence unto him in the reiglement of his Soule, or advantage of his Civill conversation. And that is, in his fooliſh definition of the *Diptychs* in the primitive Church, which is this; The (r) *Diptychs, i. e. The Commemoration of those famous Prelates and other persons of chief note, which had departed in the Faith.* A *description*, that no man, who could with the help of a *Lexicon* have but known the meaning of the *Greek* word, would ever have offered (in this learned age) to have impoſed upon his *Readers*. I have ſeen a naughty boy, that having but two leaves of his A B C left, being graveld in the one, would tear it out, and go very pertly to be pos'd of his Maſter in the other. No otherwiſe doth our *Iudicious Divine* behave himselfe in this place. The *Diptychs* in the primitive Church, were two *Leaves*, *Tables* or *Boards*, bound like an *oblong* Book: in the one *Columne* where of were written the *Names* of ſuch worthy *Popes*, *Princes*, *Prelates*, and other men of noted Piety, that remained yet *alive*; and in the other, a like *Catalogue* of ſuch famous men, as were already *departed* in their *ſleep*, as the *Greek*, or in their *pauſe*, as the *Mozarabick Liturgy* terms it. This man having heard by ſome body, that there was heretofore out of theſe *Tables* a *Commemoration*

(r) Pag. 55.

(ſ) Virg. Æg. 1 (— (ſ) *Sic parvis componere magna ſolemus.*)

tion of the *dead* at the time of high *Masse* or *Communion*, was willing to let the world understand so much, and therefore made hast to put it in *print*. But being unskill'd in the other leaf, he tore it quire out of his A B C; as not bound by any law of God or man, to write any more then he knew himself.

Now the *Greek* word in generall, signifies any thing that is *two-fold*, in the form of a *pair of Tables*: And in this particular, was (without all Question) borrowed for this sacred use, from the first Book of *Homers Iliads*; where,

(t) Δίωτυχα ποίσαντες ———

doth signify their laying of a (u) *fold* or *lining* of *tallow* on the one side, and another *fold* of *fat* or *tallow* on the other side of the *flesh* which was to be offered in the Heathen *Sacrifice*, to make it burn the clearer and sooner in the *Holocaust*. From this *proper* and *reall*, it was taken by the *Greek* Fathers to signify that *Metaphoricall* and *improper Sacrifice* of *Commemoration*, as well of the *living*, as of the *dead*, us'd in the Church in those ancient *times*. And these Tables were alwayes *double*, as I have told you the word generally doth require and import. (x) *Lindan* saw one of them at *Biscay* in *Spain* at the Church of S. *George*. *They were like two little doores, a foot and a half high, to be opened in time of high Masse, and clos'd again assoon as it was finished.* They contained the names of *generall Councels, Popes, Emperours, Princes, Prelates* the *living* in the one page, and the *dead* in the other; saith (y) *Iosephus Vicecomes*. *They were two Tables; the one containing the names of those that*

(t) Μῤῥοὺς ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, Δίπτυχα ποίησαντες —

(u) Διπλώσαντες, *Didimus*.

(x) *Annot. in Liturg. S Petri p. 39.*

(y) *Observat. Eccles. de Missæ apparatu, l. 7. c. 17. Tom. 4.*

 were

were alive, the other of those that were departed, saith learned (z) Sr *Henry Spilman*. And it must be a true description. For besides that we read the *Priest* commemorating the living and the dead in S. (a) *Iames* and S (b) *Peters*, and the *Deacons* perfuming the *Diptychs* of the living and the dead in S. (c) *Basils* and S. (d) *Chrysostoms Liturgy*; (e) *Euphemius* is sayd with his own hands to have put out *Mongus*, that was dead, and inserted *Felix*, that was alive: And (f) *Timotheus* is charged in a generall Councell by the Bishops of *Egypt*, for scraping out *Proterius*, and inscribing himself and *Dioscorus* into the sacred *Diptychs*. Nor have I ever read any learned man that gave this *wooden* book any fewer then these *two Columnes*. I have read of (g) *one* that gave it *foure*, two in either *leaf*. The *first* contained a Memoriall of *Saints*, already *blessed*: The *Second*, a remembrance of good people at rest, but not yet *consummated*: The *third* made a rehearsall of *pious*, and *exemplary* men, that they might be hereby more encouraged: The *last* was an enumeration of some *notorious* and *debauched* people, that they might by this means become ashamed of themselves, and in time amended. And into this *Column*, I could bewilling, if the Church approve thereof, this railing *Doctour* might be inserted: Promising, that if ever I heare those *Diptychs* read in the time of the *Communion* at the *holy Table* (though layd *Altar-wise, and all along at the East-end-wall*) yet shall it not deterre me in my *devotions* from saying thereunto a hearty *AMEN*.

FINIS.

(z) *In verbo* Diptycha.

(a) *Bibl. vet. Patr tom. 2. pag. 16. & 17.*
(b) *In the edition of S. Andreas p. 21. and p. 29.*
(c) *Tom 2. vet. Patr. p. 53.*
(d) *Ibid. pag 80*
(e) *Niceph. Histor. Eccles. lib. 16. c 19.*
(f) *Concil. juxta Ben. tom. 2. pag. 608.*
(g) *Ambro. Pelarg. annot. in Chrysost. Lit. Wornatiæ, Anno 1541. Annot. 63. in hoc verbum*, Duplicata.

I Have read and thorowly perused a Booke, called *The Holy Table, Name, and Thing*, &c. written by some Minister of this Diocesse. And doe conceive it to be most Orthodox in *Doctrine*, and consonant in *Discipline*, to the Church of *England*: And to set forth the Kings Power and *Rights*, in matters Ecclesiasticall, truly and judiciously; and very fit to be Printed: And doe allow and *approve* of the same Treatise to be *Printed* and published in any place or places whereas *Ordinarie* I am enabled and Licenced so to doe. And in witnesse hereof, I have subscribed my Name the last day of *November*, 1636.

Io. Lincoln. *Deane of VVestminster.*